

WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

VOL. 9.

SALT LAKE CITY, UTAH, MARCH 15, 1881.

No. 20.

THE PIONEER MOTHERS.

Written for the 74th Birthday Anniversary of Sister Phebe Woodruff, and respectfully inscribed to all the pioneer mothers and veterans of Zion.

A song for the mothers! the pioneer mothers!

The veterans of Zion, our boast of to-day;
The world may discard them, but God will reward them,
He'll crown them as queens in his kingdom for aye.

The staunch Pilgrim Mothers! The brave Mormon Mothers!

Who time and again of their all have been shorn;
The blessing of God o'er their loyalty hovers,
Who honored the truth 'mid oppression and scorn.

The sound of salvation, astonished the nation—
So used was the world to the darkness of night;
That the silence was broken, Jehovah had spoken,
Was "shameful delusion," 'twas sacrilege quite.

Dupes, fools and deceivers, men called Truth's believers,
The faithful were hunted and scorned and oppressed;
Nor Justice, nor jury condemned the mob's fury—
What right had the Mormons to hope for redress?

What a social convulsion! the utter expulsion
Of the Saints from their loved, from their fated
Nauvoo;

The martyr's blood even is crying to heaven!
To the righteous Avenger, "the Holy and True."

We honor the heroes, whose heads are now hoary,
Who fought in those battles for truth and for right;
They shall live in our hearts, and the mantle of glory
Shall encircle them still, like a halo of light.

We honor our brethren, so fearless and zealous,
Who conquered the desert in Liberty's cause;
But the scrolls of the past most assuredly tell us
That the Mothers of Zion, should share the applause.

May their deeds stir to valor the young generation,
May they cleave to the faith with their natures en-
twin'd,

True scions of Freedom, though some may mislead
them,
They'll yet build the Kingdom Jehovah designed.

Of course they have fallings—and none are without
them—

Yet the faults of the true are as specks on the wave;
Mortality's weakness must needs be about them,
But some will do honor to parents so brave.

Then a song for the Mothers, the Pioneer Mothers,
And the true Mormon Mothers of even to-day;
The world may discard them, but God will reward them,
He'll crown them as queens in his Kingdom for aye.

EMILY HILL WOODMANSEE.

S. L. City, March.

LIVING LINKS:

OR

SPIRITUAL AND TEMPORAL.

BY AVONDALE.

CONTINUED.

A few years previous to the preaching of the Gospel in England by the Latter-day Saints, there were devout persons amongst almost every denomination of Christians, as there are now; but at that time, especially from the year 1830 to 1835, there was a large average of that class of worshippers. A movement commenced at Preston, the very place where the great temperance movement was begun in 1833; some of the Apostles of the Church of Jesus Christ of Latter-day Saints arrived there from America, and they began to preach the doctrines believed in by the members of that Church. The history of the doings of our people in

England is before the world, as written in our publications, and as placed on record by those who were opposed to us as a people. With great rapidity it became known in religious circles that the new sect founded by Joseph Smith had been introduced from America, and that thousands were being proselyted by the preaching of the "Mormon" missionaries. This caused considerable alarm, for it was soon discovered that those who received the new doctrines were among the very best of the various churches. But this was not all; it was found useless to attempt to persuade the new converts to return back to their former church associates. Many were the speculations as to the cause of this perversity; persons were "labored with" by zealous members, but in vain. The conclusion was soon reached that it was "better to let people alone when they joined the 'Mormons,' for they became crazy with fanaticism."

With such an extensive organization as the London City Mission, it was impossible to escape notice that thousands were being "deluded;" every week the missionaries belonging to that body gave in their reports at a central office, and however much rejoicing was manifested when an announcement was made of some case of "conversion," great indignation was expressed at the reports of people being "deluded" and led away by the "Mormons." "Why," said a superintendent of that Mission to the writer, "I should really not have known but what this 'Mormon' was a Christian!" The gentleman had been appointed by the Mission to visit one of the new converts, to see if he could reclaim him. He went on: "When I went into his room he rose from his seat and shook hands with me heartily. He was of the poorer class, but surrounded by all that is necessary to make a working man's home comfortable. I told him the purport of my visit; that I was sorry he had turned his back upon the people of God and gone after the followers of a prophet like Joseph Smith. 'How prophet?' asked the 'Mormon' without betraying the least acerbity of feeling. 'I do not reason with him, by showing him that prophets are not appointed by the Lord as they were anciently, but I found I had a biblical Goliath to do battle with. He took down the Bible and tried to show me 'there could be no true church without Prophets and Apostles.' He argued that 'wherever the Church of Christ is found, there the ordinances of the Gospel are administered.' That 'faith in God and repentance must go before baptism;' that 'baptism must be for the remission of sins;' that to be efficacious 'it must be administered by one who has received authority from God.' It was vain to try to show him that the command given to the disciples anciently to go forth and baptize was a divine command to-day to all who believed in baptism as 'a sign of spiritual grace,' or 'to answer a good conscience.' He insisted that 'those who are baptized should know that their sins are forgiven, and that 'they should receive the Holy Ghost as a witness from God that they have obeyed His commands, and had been baptized by His authority.' All this and a great deal more was said with an assurance that astonished me, and I must also say in a Christian spirit that I certainly had not expected." The writer ventured to hint that the "Mormon" seemed to be as sound in his theology as the writers of the New Testament Scriptures. "Self-righteousness, all of it: efficacy

in the water, in the laying on of hands, and outward ordinances! There is no efficacy in anything but the blood of Jesus Christ, and him crucified," he replied.

Not only were the churches of England losing some of their most earnest members by reason of the preaching of the Latter-day Elders, large numbers were being drafted into infidelity. Probably the great rejoicings among religious bodies at the time the Prophet Joseph Smith was murdered, had a greater effect in that direction than the opposition shown to the doctrines of his followers. Thinking men could not have a very exalted opinion of those who indulged in the spirit of murder; and the sceptical in the churches, who were not a few among the young, these forsook the association of religionists and sought for solace in the assemblies of infidels of the most extreme class. The revival spirit gradually died out from the churches; those who had proclaimed that Jesus was coming became silent; prophecies about the Millennium being at hand ceased to be uttered; reverend pamphleteers who had predicted the day and hour in which Christ should appear, after once or twice correcting dates, and still finding their prognostications were false, these also ceased to prophesy. The truth appears to be that the Spirit of the Lord that had really exerted an influence among men for a season, had either been withdrawn in degree, or had changed its operations in some new direction.

Now Mr. Unipod, the missionary, had a great dislike to "Mormonism," and he, in common with other religious persons, had at length given up the second advent of our Lord Jesus Christ. But his eldest son had heard the Gospel at one of the meetings of the Latter-day Saints; as a consequence of this he had been baptized and received the Holy Ghost, by which he was enabled to see in a degree the true meaning and intent of God towards the human family. The truth is the mother of this man had been a woman of faith, and had ~~troubled~~ ^{troubled} her favor with God. She pointed to the experience of Saints in all ages, as made known in the history of the patriarchs and prophets; she explained the meaning of dreams and visions, and the reality of the visits of angels to men. She taught her child to pray from his earliest infancy, and the lesson was never forgotten. However wayward and disposed to wander in by and forbidden paths, the prayers of the mother were remembered and false steps were retraced. Oh, did women know the power they have over their offspring, there would be more faith in the world than there is; for little children believe in a mother! The germ of faith may be planted in the youngest heart, and, if it is constantly watered by the dews of heaven drawn down by a mother's prayers, the truth will never die! As in the natural world the spiritual controls the temporal, the ethereal and unseen forces binding them together, so in the world of mind there are living links connecting families, by which the spirit of the fathers and the children are united by the welding influences of the spirit of our Heavenly Father.

To be Continued.

The Czar of Russia Alexander II was brutally assassinated by the Nihilists, a bombshell thrown under his carriage, March 13, 1881. He died two hours after.

LIFE INCIDENTS.

BY HELEN MAR WHITNEY.

CONTINUED.

My father begins his own life by saying: "I was born June 14, 1801, in the town of Sheldon, Franklin Co., Vermont, about forty miles from Montreal, ten miles from the shores of Lake Champlain, and ten miles from St. Albans, the county town, living between the Masisco and Black rivers.

"Judge Chase, with whom my father was brought up, called to see my parents soon after I was born, and he proposed to name me Heber Chase, which they did.

"About the time of the great eclipse in 1806, I commenced going to school, and continued most of the time until about the age of fourteen. I recollect the eclipse well, as my father was about to start on a journey, but obliged to wait on account of the darkness.

"In February, 1811 when my father moved his family from Sheldon to West Bloomfield, a distance of about five hundred miles, I remember when we reached St. Albans my father bought each of his boys a hat, which was the first hat I ever had. We traveled on Lake Champlain on the ice; the wind being very high, my hat was blown off and lost.

"When fourteen years of age my father took me into his shop, and began to teach me the blacksmith trade. When nineteen, he having lost his property, and not taking the care for my welfare which he formerly did, I was left to seek a place of refuge of my own.

"At this time I saw some days of sorrow; my heart was troubled, and I suffered much in consequence of fear, bashfulness and timidity. I found myself cast abroad upon the world, without a friend to console my grief; in those heart-aching hours I suffered much for the want of food and the comforts of life; and many times went two or three days without food to eat, being bashful and not daring to ask for it.

"After I had spent several weeks in the manner before stated, my oldest brother, Charles, hearing of my condition, offered to teach me the potter's trade. I immediately accepted the offer, and continued with him until I was twenty-one.

"I was enrolled with my brother Charles in the New York militia, under Captain Sawyer, who lived in East Bloomfield. With him and his successor I trained fourteen years; one year more would have entitled me to exemption from further military duty. I was never brought before a court martial, or found delinquent in my duty.

"While living with my brother he moved into the town of Mendon, Monroe Co., (six miles north of Bloomfield, towards the city of Rochester) where he again established a pottery. After I had finished learning my trade, I worked for six months with my brother for wages.

"Nov. 7, 1822, I married Vilate Murray, the youngest daughter of Roswell and Susannah Murray, born in Florida, Montgomery Co., New York, June 1, 1806. She was their fourth child, and had lived with her parents in Victor, Ontario Co."

I am here reminded of the following incident, which has in it quite a touch of romance, and though it is not written in my father's history, is one that I have heard related in the family since childhood.

One warm day in summer, as my father was riding through the little town of Victor, being very thirsty, he stopped before a house where a gentleman was at work in the front yard, and asked him for a drink of cold water; and as he went to the well to draw a fresh bucketfull, he called his daughter Vilate to fetch a glass,

which he filled and sent by her to the young stranger, who it seems understood her name to be Milatie. Not long after this he again had occasion to go to Victor, and as he came in sight of this cottage, he suddenly became thirsty, and seeing the same gentleman, he rode up to the gate and asked him for a drink of water. After drawing a fresh bucket, he (my grandfather) was about to hand it himself when he said: "If you please, I'd rather Milatie would bring it to me," so he called her and sent the water by her. She was the youngest and the pet of the family, who generally called her Latie; of course this circumstance afforded a great deal of fun and amusement for her sister and brothers.

Some of our family have been East and visited the old homesteads in Mendon and Victor, which still look natural. Of course the scenes around there had a peculiar charm for them; they remembered the story of the well, which they visited, and drank from the "old oaken bucket, the iron-bound bucket, the moss-covered bucket that hung in the well."

My father continues: "Immediately after I was married I purchased the situation of my brother Charles, and went into business for myself at the potter's trade, which I carried on in the summer season, and worked at blacksmithing in the winter. I also chopped cord wood and cleared land occasionally. I continued in the pottery business upwards of ten years, and in the mean time I made a purchase of five and a half acres of land, and built a fine house, woodhouse, barn and other out-houses, planted fruit trees, and had situated myself so as to live comfortably."

"February, 1824, my mother died of consumption in the town of West Bloomfield. In the spring of 1825 my father came to Mendon and lived with me; he soon took sick and died of consumption about a year after my mother's death. My oldest brother, Charles S., and his wife, whose maiden name was Judith Marvin, died in the year 1826 or 7, and were buried in Mendon by the side of my father. The record of my father's family fell into the hands of my sister Eliza, to whom I have written for an account, but have not yet been able to obtain it.

"In 1823 I received the three first degrees of Masonry, namely, entered apprentice, fellow craft and master mason in the lodge at West Flats, Ontario Co., some miles east of where I was living. The Lawson acting as the Master of the Lodge, Ezra Wilmoth, Jarvies Gillies, Enos Gillies, Samuel Gillies and Nathaniel Campbell (a brother-in-law of mine) were present at my initiation, with perhaps fifty others, whom I could mention if necessary. In 1824 myself and five others sent a petition to the chapter at Canandaigua, the County Seat of Ontario County, to receive the degrees up to the Royal Arch-Masons; our petition was accepted, but just previous to the time that we were to receive those degrees, the Morgan affair broke out, and the Masonic Hall in Canandaigua, where the chapter met, was burned by the Anti-Masons, and all the records consumed. There are thousands of Masons that lived in those days who are well aware of the persecution and unjust proceedings which were heaped upon them by the Anti-Masons; not as many as three of us could meet together, unless in secret, without being mobbed.

"I have been driven from my houses and possessions, with many of my brethren belonging to that fraternity, five times, by mobs led by some of their leading men. Hyrum Smith received the three first degrees of Masonry in Ontario County, New York. Joseph and Hyrum Smith were Master Masons, yet they were massacred through the instrumentality of some of the leading men of that fraternity through the States, and not one soul of them has ever stepped forth to administer help to

me or my brethren belonging to the Masonic institution, or to render us assistance, although bound under the strongest obligations to be true and faithful to each other in every case and under every circumstance, the commission of crime excepted.

"I have been as true as an angel from the heavens to the covenants I made in the Lodge at Victor. No man was admitted into a Lodge in those days except he bore a good moral character and was a man of steady habits; and a member would be suspended for getting drunk, or any other immoral conduct. I wish that all men were Masons and would live up to their profession; then the world would be in a much better state than it is now."

The great blessings now enjoyed by the Latter-day Saints in these valleys can be better appreciated when we recall some of the earlier scenes, when poverty and sufferings were the common lot of all. The generation of to-day know little or nothing concerning the history of those who first stood forth in the defense of the truths which were taught by Joseph Smith, the founder of this great and marvelous work which has caused such a commotion, not only in America, but throughout every nation; and this being the fiftieth year, it seems a fitting time to review their history, and let the world know that they were Americans, and were born and reared in the midst of the Green Mountains, and were true representatives of the men and women of '76, and that that spirit of independence has not died out, but is still burning in the hearts of their children, and the thousand and one trials which our enemies have caused us to pass through, have only fanned the flame. Long and hard have they fought to hold us under their heel, but all of their struggles have been in vain. It is true we have been whipped, but we have never been conquered; in the midst of what seemed the most dangerous and critical times, our spirits were the most buoyant; we were strangers to fear; and injustice and oppression can never break nor subdue that spirit. This pure mountain air which we have so long enjoyed has increased that love of freedom, which is our rightful inheritance, and Americans are paying themselves rather a poor compliment when traducing the characters of men and women who so nearly resemble their own Puritan fathers and mothers; but in spite of all their efforts truth will prevail.

Surely it was the Spirit of the Almighty that inspired Columbus to seek out the new world, and filled the hearts of the Pilgrims with an unquenchable desire for liberty, a boon that was denied them in their fatherland. Nothing could daunt their spirits, but placing their trust in Him, they undertook the perilous voyage across the great deep, in search of a home, where they might enjoy freedom and religious liberty without molestation; and their children were filled with the same valor and love for the glorious cause of liberty, which was their battle cry, and under the sacred banner of freedom they fought in defense of their rights, which they have risked so much to gain. It was the same spirit which animated and inspired the hearts of the Latter-day Saints when they left their homes in the winter to undertake a journey over the trackless wastes to these Rocky Mountains, to obtain freedom from tyranny and oppression, where they could enjoy the rights bequeathed to them by these same fathers and mothers of our common country, and added to this is our glorious religion, the pure Gospel of Christ, revealed through Joseph, the Prophet of God, by which, instead of bringing us into bondage, every soul is made free.

To be Continued.

The inauguration of President Garfield was the most elaborate of the kind.

ADDRESSED TO MRS. M. KIMBALL
OF PHILADELPHIA.

BY HANNAH T. KING.

[Written by request.]

Friend of the opprest! And if no more were said
 'Twould throw a prism'd halo round thy name,
 'Twould bind a wreath immortal on thy head,
 And make for thee an envied scroll of fame.

Friend of the opprest! Thy voice has ever been
 (With woman's tenderness and native tact,)
 Upraised to put down bitterness and spleen:
 Against a growing, veritable fact!

Among the Senators, and great ones of the land,
 All thou hadst seen and known—yes, all,
 Thou didst declare, with countenance most bland,
 And over which shall ne'er descend a pall.

You came, you saw, and more, you conquered, too,
 The prejudice your mind might entertain;
 All you asserted was the truth, you knew,
 And simple truth is easy to explain.

Thy words hereafter on a glittering scroll
 Shall shine immortal in the realms above,
 And myriad harps, with sweet and luscious trol,
 Will land such spirits filled with human love,

Friend of the opprest! Such thou hast ever been,
 And firm and faithful in the cause of truth,
 And God has blest thee with a mind that's keen,
 And with a heart all human in its ruth.

Friend of the opprest! for you our prayers ascend;
 Long may you live to do much good on earth;
 Long may you stand the oppressed to defend,
 And then receive in heaven immortal birth!

JESSE BURNS,

OR,
WAS IT FATE?A Sketch of the Exodus from Nauvoo, and the
early Settlement of Utah.

CONTINUED.

The winter brought few changes; the mountain passes were blocked with snow, and all communication with the outside world ceased for many months. The following spring James Smith started for the gold mines, with a company that was going through. His wife having no children, and being a dear friend of Mary's, persuaded her to share her home during his absence. It was pleasanter for both, as they were much alone, and could be more comfortable by living together.

The long, lonely years crept by, with very little change to break the monotony. Jesse's partner built a comfortable home for Mary; the first she had lived in since leaving her nice home in Nauvoo. She had moved about from one old cabin to another, with smoky chimneys and leaky roofs until life seemed a round of weariness and discouragements. She said no one knew how happy she was to have a roof that kept her dry when it stormed. Minnie grew so fast that people began to think her a young lady. She went to school and made the best of her opportunities for getting an education; it was not much, for only the commonest branches were taught, but it proved a blessing to her in after life. In writing to her relatives in the East, she often expressed her regrets at not having better opportunities.

The tide of humanity still flowed in to the Pacific coast and emigration continued to come to the mountains. Other villages were discovered, other settlements made, and prospects altogether were improving. The Indians caused the settlers some alarm and a great deal of trouble and expense by stealing their cattle and killing some men, but, after spending considerable time and means, peace was finally restored, and treaties were made which proved to be satisfactory for awhile. So the time passed until Minnie was nearing her fifteenth birth-

day, when they were surprised one day by the arrival of her uncle Howard, Jesse's brother, from California. He had come, he said, to take them to her father. Jesse, thinking he could do better to have his family with him, had sent his brother with means for their removal, and full power to settle up his business in Salt Lake. The partnership was dissolved by giving the mill and all connected with it to his partner and calculations made to start as soon as the spring opened to "the land of gold" Mary thought of no other course but to go, although it was with some misgivings that she began to make preparations. California was a rough place, filled with all kinds of people whom gold had attached to its shores. Jesse was fond of liquor, and before leaving the states had shown a disposition to let the appetite grow upon him: Many reports had come during his absence, of his self-indulgence. Mary was grieved to hear such things of her high-minded, intelligent husband, but, knowing what slaves liquor makes of its votaries, she feared it was too true. She had hoped that on his return to the valley where very little could be obtained, and no temptations were laid to ensnare him, he would get weaned from the fatal indulgence. He did not mean to give liquor an undue advantage: he thought a strong-minded man might drink a little if he chose and when he chose, so long as he did not become intoxicated and it would do him no harm. He was too proud to allow himself to become a drunkard, but, if sick or low-spirited a little brandy was an excellent tonic, and Mary's kind admonitions only angered him, that she had so little confidence in his strength of mind and self-respect.

Next came thoughts of where her duty lay. The Church did not approve of its members scattering to the gold fields: no community could prosper or build up, especially in such a country as this, without standing firm and holding a common bond of brotherhood. It was not gold they wanted, but homes; labor, agriculture, manufactories, orchards, vineyards, education and refinement. Union was strength, and all these possibilities of the future lay within their reach only through perseverance and united efforts. Seek first the kingdom of God and his righteousness and all else shall be added. How could it be if they returned to Babylon. They had gathered out of her borders, poor, needy, half-famished she had cast them forth to make homes in the desert, or perish in the wilderness. Should they after suffering so many hardships, and enduring so much, give it all up just as the means of comfort seemed within their reach? Their religion taught them to gather together and build Temples wherein to perform the ordinances of baptism and do a work for the dead, whereby they might bring about the redemption of Israel. Through the ordinances of the Gospel and the teachings of Christ; to prepare themselves for eternity, through the Celestial Law as revealed to Joseph Smith the Prophet; whereby they might inherit thrones, principalities and powers in the kingdom of God. All these things with the redemption of her father's household were before her. The children she had buried in those long-past years, and whose dear presence she had promise of once more beholding to claim them for her own, in that bright land where there is no more partings: an exaltation in the kingdom of God and partake of His glory. For these she had suffered partings, privations and sorrow, cold, hunger and fatigue. Should she turn back when the hardest of the journey seemed over and the goal almost won? True Jesse did not wish to give up all these things; he still clung to his faith and did not intend to leave it; only to work for a few years where he liked the climate and surroundings better. Where he could make means easier, and keep his family more comfortable. He did not re-

alize that influences were leading him each year farther away from the principles he professed, nor taking his family away was the beginning of the course that would take him from the Church entirely; but others saw it and warned Mary of the result of going away from the body of the Church.

To be continued.

SOMETHING TO DO.

This title is rather suggestive of a lack of employment and yet the world is full of work of one sort or another. There is in the heart of every man, woman or child a natural longing for something to do, but the question which presents itself is generally, what shall it be? This causes delay and sometimes while deliberating an evil influence is brought to bear and the opportunity to do something useful is cast aside. Thinking of employment to fill up the intervals reminds me of a remark of Pres. Young, who often said in illustration of the necessity of work, if you really have nothing to do, pick up chips and when the pan is full, turn them down and pick them up again. It is true in every nation and among all classes of people that,

"Satan finds some mischief still
 For idle hands to do."

This is not only true of children of both sexes but alas! of men and women. When one is constantly employed there is much less danger of their falling into difficulties of any sort. Children should have constant occupation either work or play. They rest when asleep but as soon as they wake they look about them for something to give expression to their forces, their vigor. As children are growing up it is the custom in our day to keep them in the schoolroom three fourths of the year, with little play time morning and night; during these early and late hours to employ themselves according to their condition in life, for instance the poor boy or girl must labor, the wealthier does nothing; in nine cases out of ten perhaps, it happens that the boy or girl who has to work out of school hours gets on better than the one who plays. One obvious reason is that the boy who has no work to do and is always playing, very often gets into bad company among a class of children who have never had any training, whose lives are a burden to their parents and who have come into the world unwelcomed;—parents who totally neglect their imperative duties to train up their children in the fear of God, neglect their morals even, in fact they are left to themselves, without any restraint or safeguard. Such children are a nuisance in any neighborhood. Once there was no such thing to be found here, but as the city increases in population and streets become crowded with tenement houses, where poor people huddle into small rooms in back alleys, this state of things has developed itself, and it leads one to think upon the subject of occupation. If such parents would see that their children have something to do, they would have less inconvenience themselves; for left as they are to roam about the streets, to do whatever Satan finds for their idle hands and busy brain, they often get into difficulty which involves the parents, however unwilling they may be to assume the responsibility of the guardianship and protection of their offspring. Something to do then is the antidote for evil. There is an old saying "that an ounce of prevention is better than a pound of cure," and it is emphatically true in this case Give people something to do and it prevents melancholy and headache and produces cheerfulness and contentment ordinarily. Give children something to do, if you would not have them grow up idle, dishonest and worthless, a burden to themselves and a nuisance in society.

MORE ANON.

THE WOMAN'S EXPONENT.

EMMELINE B. WELLS, - - - Editor.

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MORMONISM WILL LIVE.

We have often heard it said, the best way to kill a disagreeable thing is to let it alone, and it will die a natural death. Evidently this is not the idea generally entertained in regard to Mormonism. It seems to be as much an inexhaustible subject to those who oppose it, as it is to the Elders who proclaim its principles. Mormonism is dished up in various forms for Congress and the Cabinet, and to send about to foreign nations, as well as for Territorial Legislatures and the daily papers. Presidents and Governors take a turn at it, and denounce the Mormons in their speeches to the people. It not only bothers political leaders and demagogues, but Christian ministers, in their great anxiety to suppress it, are exerting every nerve and bringing their tremendous influence to bear, to show it up in its most terrible aspect. And women, too, are taking extra pains, sparing neither time, money nor talents to portray its hideousness.

In the midst of all this controversy on the Mormon question, the tide of empire still marches onward, and the Stakes of Zion are strengthened and her borders lengthened, and the number of disciples to the "new faith" constantly increases. There is something in Mormonism, so called, that is not apparent to the casual observer; it has seemed an easy matter to uproot this "obnoxious plant," but many powerful efforts have again and again been made, yet all have signally failed. Men of enterprise, men of nerve, have undertaken to battle with it, and men of superior worldly intelligence have sought to solve the Mormon problem, to read this enigmatical riddle in vain. The Mormon people, persecuted, driven and plundered, still have prospered, made new homes, sent out their missionaries, built up the waste places and made the desert blossom as the rose. Full of faith in God and integrity to the principles He has revealed in this dispensation, and regardless of the opprobrium heaped upon them by their enemies, they pursue the even tenor of their way, and with the indomitable perseverance of the Pilgrim Fathers, who ventured all for the sake of worshipping God according to the dictates of their own consciences, they have braved the perils of the wilderness with wives and children, taking, as it were, their lives in their hands. But this is not enough. Their enemies pursue them, they would despoil them of all the rights of citizenship and place their lives in jeopardy. For what? For obeying the law of the Lord as revealed through his prophet. Blind as the people who lived before the flood, they cry delusion, and will not be warned of danger. They see not the signs of the times in the calamities that are following each other in quick succession. But the Lord is working among the nations, and in his own way and time bringing to pass his

purposes. The few who are willing to make a covenant by sacrifice, are looked upon as the Saints of God were in former days, outcasts and deluded; but they have that within which passeth understanding, and though the world revile and persecute them, still true to the principles they have espoused and the covenants they have made, they will unflinchingly maintain their integrity to the law of the Lord, though "the heathen rage and the people imagine a vain thing." Not only is this true of men bearing the holy priesthood, but of women also, fellow-helpers, who hold their faith as sacred as the ancient women of Scripture, of whom the Christian world is so justly proud. The world that condemns Mormon women in the present age for accepting the conditions of the Abrahamic covenant, viz., patriarchal marriage, but hold up to view, as examples worthy of imitation the women of olden time, and immortalize their memory in poetry and art. Sara, Ruth, Rebecca and others, who obeyed the voice of the Lord and made covenant by sacrifice. The women of the new dispensation are prepared to make similar sacrifices; indeed, they have already broken in pieces their earthly idols and accepted the new and everlasting covenant. The lives of many are as grand and as noble as those of the holy women of old. They have borne the cross, and who shall say they will not win an immortal crown, the blessing of endless lives. Such women are earnest and staunch supporters of the same "faith that was once delivered to the Saints." There is in the Gospel men term Mormonism an ever-enduring germ, that cannot be uprooted by the blasts of adversity, or destroyed by the raging fire of persecution. Those who have not drank at the same living fountain comprehend it not.

Presidents, governors and rulers may make and enforce stringent laws and measures bearing upon the Mormon question, but they cannot destroy the immortal germ of truth which gives assurance to the Latter-day Saint that the Lord has commenced to establish his kingdom, nor can they compass the Almighty in his purposes, and every weapon formed against Zion will fall powerless to the ground; and while the tide of humanity rolls on, this work will prosper, until the kingdoms of this world become the kingdoms of the Lord and his Christ, and He whose right it is shall reign forevermore.

HOME AFFAIRS.

MRS. Ellen C. S. Clawson wishes the Secretaries of all the Primary Associations in the county to send in reports immediately for the coming Conference.

THE Rev. Alessandro Gavazzi, the famous Italian evangelist, and associate of Garibaldi, arrived in this city Sunday just before noon. He held two meetings to crowded houses. His audience was electrified by his eloquence, though the Good Father is now seventy-two years of age.

THE Stake Conference of Relief Societies, Y. L. M. I. A. and Primary Associations of Salt Lake Co., will be held in the 14th Ward Assembly Rooms on Friday and Saturday, March 25 and 26. It is earnestly requested by the presiding sisters of these organizations that there be a full attendance of the officers from each respective branch as far as practicable, and of all who are interested in these associations.

CLASS IN MIDWIFERY.—Dr. Romania B. Pratt will commence her fourth class in Midwifery April 11, 1881. The increasing demand that there is from all the settlements in the Territory for qualified midwives, should stimulate

the sisters to more earnest efforts in this direction. The success that has attended Dr. Pratt's former classes is a sufficient guarantee that no exertion will be spared on her part to make the lectures eminently instructive and practical. We hope many will avail themselves of this opportunity.

AN entertainment was given in the Social Hall for the benefit of the 18th, Ward Sunday School Wednes. Eve. It consisted of a laughable farce entitled "My Wife's Bonnet," by some of the Home Dramatic Club and the comic operatta "A Capital Joke," arranged for four voices. The operatta is something new and original sufficiently interesting to excite the audience a trifle and short enough not to be tedious. The parts were well rendered and both pieces evince some ability on the part of the young people.

The selections were good. We commend them for not undertaking anything heavier.

Leaves From My Journal: This is the suggestive title of the third book of the Faith Promoting Series, which are being brought out at the Juvenile Instructor Office. The work is by Pres. Wilford Woodruff and is specially adapted to young Elders, missionaries; and yet calculated to inspire and strengthen the faith of all. The Author begins with the "blue laws of Conneticut," his native state, from that goes on, to seeing Joseph Smith, visiting Kirtland &c., &c. It is a most interesting book all the way through and contains many powerful evidences of the healing of the sick: savors greatly of the Apostle himself, rapidly taking you over the ground he has trod and ever keeping up the same lively interest.

For Sale at the Juvenile Instructor Office. Price 25 cts.

It is earnestly requested that the secretaries of the Y. L. M. I. A., of Salt Lake Stake, send in their semiannual reports immediately, that the Stake Sec'y. may prepare them for the Ladies Conference to be held March 18th and 19th. The following information is required: no. of members, no. of meetings held, manner of conducting meeting. If a paper is issued. If a library is owned by the association. Amount of home reading and Financial reports.

MARY A. FREEZE, Pres.

AUGUSTA J. CROCHERON, Sec'y.

ENJOYABLE AFFAIR.

A large number of ladies and gentlemen, friends and relatives of Mrs. Phebe Woodruff, met at her residence March 8, at 5 P. M., to do honor to the veteran lady, and celebrate the anniversary of her 74th birthday. The party had been arranged by her daughters while the mother was away, through their strategy, at the Woodruff Farm a short distance from the city. On her return per programme, she was ushered into her own parlor, which was filled with her most intimate friends, when her daughter, Mrs. Phebe W. Snow came to her relief by making a very pretty little speech, suitable to the occasion, expressing the congratulations of her children and friends. There were present, Pres. John Taylor, Coun. D. H. Wells, Bishop Edward Hunter, Bishop L. W. Hardy, Elder George Goddard, Hon. C. W. Penrose, Elder George Reynolds, Bishop Thomas Taylor, with their wives, and many other brethren and sisters, about seventy in all.

After all the expected guests had arrived, Sister Woodruff was presented with the portraits of three of her daughters, and some other articles of value, and an elegant easy chair; the presentation was made by her grandson, Leslie Snow, in a pleasing little address suited to the occasion.

A sumptuous supper followed, the blessing at the tables being pronounced by the veteran Bishop, Edward Hunter. After supper speeches were made and many good wishes and congratulations tendered Sister Woodruff by those present. Bishop Hunter was the first speaker, then followed Bishop Hardy, Sister Presendia L. Kimball, Elder George Goddard, Elder George Reynolds and Sister M. I. Horne. Mrs. E. B. Wells read a poem, "The Pioneer Mothers," inscribed to Sister Woodruff, composed by Emily Hill Woodmansee. Mrs. E. B. Ferguson sang "Nearer my God to Thee," Brothers Goddard and Marks joining in the chorus. Coun. D. H. Wells, Pres. John Taylor, Hon. C. W. Penrose, Sister S. M. Kimball and Bishop Thomas for all expressed themselves in a few words and happy congratulations, good wishes, etc. Some hymns were sung during the evening, and the hymn, "We thank Thee, O God, for a Prophet," was joined in by the whole company, and the party closed with prayer by Brother Edward Stevenson.

The affair was really an enjoyable one, the only drawback being the absence of Bro. Woodruff. We add our cordial congratulations, and wish Sister Woodruff many years of future usefulness and prosperity, and a continual increase of wisdom and knowledge concerning the principles of eternal life.

E. B. W.

SOCIAL GATHERING.

On Monday, Feb. 28, a large number of ladies and gentlemen, friends of Mrs. Emmeline B. Wells, met at her residence in the 13th Ward, to celebrate the anniversary of her birthday (although she was born on the 29th). The party, which was a complete surprise to Sister Wells, included President John Taylor, Apostle F. D. Richards, Coun. D. H. Wells, Hon. C. W. Penrose, Hon. Wm. Jennings, Elder George Reynolds, and wives, with from forty to fifty more, who all united in this expression of their esteem and respect for her.

After the company had all assembled, Sister Wells was the recipient of a series of surprises, which she endured with considerable fortitude. In the first place, her daughters presented her with an elegant gold chain, and this was followed by the reading of a poem, a birthday greeting from Mrs. Augusta Joyce Crocheron. Dr. Ellen B. Ferguson then, in the name of those present, and others who were unavoidably absent, presented Sister Wells with a handsome gold watch, as a token of appreciation of her valuable services to the women of Zion in all their organizations in the Church, as the unflinching advocate of their social, political and religious freedom, and as a testimonial of their personal regard and esteem. Mrs. Wells was quite overcome by this unexpected, though not undeserved, honor, but through the timely assistance and tact of Mrs. E. Howard, was spared the necessity of a lengthened reply. An elegant repast was then served, to which all the guests did justice, and various toasts were drunk to the health and prosperity of Mrs. Wells and her family.

After supper a poem, written for Mrs. Wells and entitled "Appreciation," by Mrs. Emily Hill Woodmansee, was read. A kind and complimentary speech from Pres. John Taylor, written address by Dr. R. B. Pratt, and social conversation occupied the time until a late hour, when the company dispersed, feeling that they had enjoyed a delightful season of social and friendly intercourse, and wishing Sister Wells many happy returns of the day, with every spiritual and temporal blessing to crown her future years.

E. B. FERGUSON.

TRIP TO KANAB.

Bishop Johnson sent a team, with Brother Herbert Riggs as teamster, and we, Sisters Zina, Minerva and your correspondent, left St. George about noon on the 17th of February, and returned on the 27th, between three and four P. M.

Going and returning we camped out three nights. On our outward trip we camped at the foot of "Hurricane Hill," on our return, on its summit. To sit around camp fires, to eat our suppers by their light, and to breakfast in their warmth, constituted very interesting reminiscences of our bygone experience, when, expelled from our homes and driven from our birth, we explored the deep untrodden wilds of the interior; going we knew not where, in search of the religious liberty guaranteed by our sacred Constitution and wrested from us by its Executives! But what a contrast! Then we were fugitives, with a desert wilderness before us—now, as mothers in Israel, on our way to happy homes of faithful Saints of God, and the congregations of noble mothers and the pure and lovely daughters of Zion.

We arrived at Bishop W. D. Johnson's, Kanab, on the 10th. The next evening we were invited to attend a "Ward Social," (to which all the Ward was invited,) where, after the opening services of singing and prayer, we learned, to our great surprise, that the party, consisting of upwards of three hundred, was in honor of ourselves, and, of course, our speeches were on the programme.

Now that you have so recently endured a surprise, you know how to sympathize with us. However, our great, overwhelming surprise terminated very satisfactorily—the "Social" was a success, perfect union prevailed, we had a mental, spiritual and temporal feast, and all were happy.

The next day we organized a Ward and Stake Primary Associations. The following day met with the Relief Society at five P. M., and organized a Stake Silk Association. On the 15th went to Long Valley; met with the R. S., also with the children and organized them. From there to Orderville, the Bishop of Orderville having sent a team for us, where we organized three Primary Associations; also one in Glendale, and there also met with the Relief Society. We stayed one night in Glendale, and returned to Orderville and met with the young gentlemen and ladies; and in Orderville spent the second Sunday after leaving St. George.

There our home was with Coun. Howard Spencer and family, although we visited several of our old acquaintances and some new ones in their places of residence; was everywhere received with a hearty welcome, and were treated with all possible kindness. The longer I stayed in Orderville the more home feeling I realized. The people seem united and happy; those that are able are indomitable workers—the invalids and aged sharing liberally the fruits of their toil. As a community they live within their income, the men raising the supplies for their tables, and, minus of all machinery, the women manufacture the most of their clothing. All we saw were dressed plain and well. We shall long remember with pleasure and gratitude our visit with the good people of Orderville.

From Kanab to Long Valley and its three settlements we had the pleasure of the company of Bishop Johnson, his wife and uncle, and Sister Bunting, and should have returned with them, had not the people of Orderville proposed sending us by team to Kanab, and thence to Johnson, if we would stop with them till Monday—the Bishop being under the necessity of returning on Friday. Accordingly, on the 21st, Brother Israel Hoyt took us to Kanab, and next to John-

son, where we met the Bishop and party. Met with the Relief Society. Stopped over night; morning organized the children and returned to Kanab, where we were much at home with the Bishop and family.

If any one dare say that women cannot be happy in plural marriage, let him or her visit Bishop W. D. Johnson's family; and as a live Bishop he cannot be excelled, looking after the interest of all from the oldest down to the little ones; he is in their midst, taking the wayward by the hand and kindly pointing out their recklessness and guiding them to the path of safety and honor; meeting with and taking part in the recreations of all ages, from the white-haired veteran down to the little curly-headed prattler occupying the lowest seat in the baby circle. These little ones all feel that the Bishop is their friend and none seem afraid to approach him. In noticing this, I could not help contrasting his course, and the effect everywhere apparent, with those Bishops who never have visited the Primary meetings in their wards.

In Kanab, the three settlements in Long Valley and in Johnson, we noticed with admiration that the Word of Wisdom, so far as tea, coffee and tobacco are concerned, is better observed than in most places elsewhere that we have visited. Brothers Charles Oliphant and Heber Clayton accompanied us from Kanab to this place.

I have some work yet to do in the Temple, and, unless something special shall occur, shall remain here until after the St. George Stake Conference, which commences two weeks from yesterday. It is expected that four of the Apostles will be present. Soon after that we expect an opportunity of getting to the R. R. by private conveyance—much preferable to stage.

E. R. S. S.

March 6, 1881.

SURPRISE.

On Friday, Feb. 25, we had a surprise party, by the united feeling of the sisters, in respect to Margaret Keller, President of the Relief Society, on her birthday. She was presented with a beautiful shawl; the presentation was made by Counselor Christine Jensen, as a token of esteem from the sisters, showing their thanks for her kind and motherly instruction. The sisters all gathered at Peter F. Petersen's residence; our dear and beloved Bishop, Peter C. Jensen, was present on the occasion, with his Counselors, Lars Anderson and Peter Jensen. After partaking of a bounteous repast, our brethren gave us much kind and fatherly instruction; exhorted the mothers to bring up their children in a God-fearing way, so when they were old they would not depart from it. Pres. Margaret Keller expressed her gratitude for the kind feeling shown by the sisters toward her.

JULIANE CHISTIANSSEN.

NOTICE.

On April 10th, 1881, at her office, Dr. Ellis R. Shipp will open a class for the special instruction of women in the art of Obstetrics. For this class books must be obtained from the East, so that those who purpose joining should communicate with Dr. Shipp at once.

Also, by request, a course of study on the care of infancy and childhood, adapted to the understanding of every wife and mother. This instruction will be given in the form of popular lectures, divested of technicalities.

Prevention of disease, the mother's province.

OBITUARIES.

DIED: At St. Johns Jan. 16th, 1881, of pleura pneumonia, Sister Mary Ann Kent in the 61st year of her age. Deceased was born at Grimstead Wiltshire England in the year 1819. She was baptized into the Church of Jesus Christ of Latter-day Saints in 1851. Emigrated to Utah Co. in 1860. Settled in Rockport, Weber Co. in 1861. She removed to Bear Lake valley in the early settlement of that place, bore all the hardships of frontier life without a murmur. During the last ten years of her life, she has lived at St. Johns near Malad City. At the organization of the Relief Society she was called to preside filling that position until her death, winning the love and confidence of all the members; her life has been filled with deeds of charity and kindness, ever ready to minister to the poor and needy, kind to every one, none knew her but to love and esteem her; death though very sudden was painless, she passed away like one dropping into a gentle slumber. Her funeral was the large stone ever seen in St. John's there were forty sleighs well filled followed the remains to their last resting place, there to remain until the resurrection of the just. She leaves a husband two sons and one daughter and a large circle of friends to mourn her loss.

COM.

DIED: in Manti Feb. 14, of old age, Sister Lucy Atwood. She was borne Oct. 18 1796, in the State of New Hampshire, moved to Connecticut when 18 years of age and married Reuben Atwood. Was the mother of five children, of whom three sons and one daughter are still living. She first heard the gospel preached by Elder Phineas Richards and embraced the same in 1840. The year following emigrated to Nauvoo and remained there during the exodus. Her eldest sons were engaged in defending the Saints, their homes, the widows and orphans who were at last mercilessly driven across the river.

Although over 83 years of age her faculties were good and she delighted to tell some of her experience in Mormonism which was quite interesting. One circumstance I will relate as accurately as I can remember.

"Previous to embracing the Gospel her eldest daughter had been very sick and confined to her bed for many months, and the doctors had pronounced her case as hopeless—when, the Latter-day Saints were called upon to administer to her, she immediately arose from her bed and the next day walked quite a distance to meeting, to the astonishment of all who witnessed it. She realized the promise made to her that she should gather with the saints and was buried at Nauvoo."

Sister Atwood passed away peacefully under the affectionate care of her daughter, Rebecca wife of Pres. J. Wareham, at his residence, and who assisted in soothing her in her last days. She was an estimable old lady and her memory will be cherished by all who knew her even down to her great grand children.

Deseret News Please Copy.

M. A. H.

B. S. REPORTS.

PARADISE.

As a Relief Society we are striving to live in accordance with the spirit of the times, and to do our part in the great work that is laid out for the handmaidens of the Most High, the sisters have been busy in making quilts, socks and mitts, for the Temple; as there are but few in our settlement who are not able to keep themselves; there is no sickness of any moment for which we feel very thankful. Our monthly meetings are well attended, a good Spirit prevails. The sisters give wise and good counsel and encour-

age mothers to have a watchful care over their little ones, and strive above all to instil into their tender hearts principles of truth and virtue. Ever praying for the welfare of Zion.

EMMA SHAW. ||

Feb. 26, 1881.

HEBER CITY.

Minutes of Relief Societies of Wasatch Stake held in the Heber Hall, Feb. 11th 1881. Present on the stand, Pres. E. Brown, Presidents of the several Relief Societies, and Y. L. M. I. A., and Primaries. Meeting called to order by Pres. E. Brown. Singing. Prayer by Bishop Rasbond. Minutes of last Conference read and approved. Reports read; verbal reports by the Presidents of Relief Societies, Y. L. M. I. A., and Primary satisfactory manner. Sister Brown made some very encouraging remarks. Conference adjourned till half past 1, o'clock.

Afternoon session: Singing "How Firm a Foundation," prayer by Sister Cluff. Reports not given in the forenoon were brought forward. Some very appropriate remarks were made by the ladies calculated to encourage and inspire the hearts of the sisters to go on in the good work in which we are engaged. Bishop Foreman, Pres. Hatch, Coun. Giles and others of the brethren spoke a short time.

Pres. Brown made a few closing remarks endorsing all the counsel that had been given. Conference adjourned until May 13th, 1881.

MARY BRONSON, Stake Sec'y.

On Oct. 12 1880, Sister E. R. Snow resigned as President of the 18th Ward Relief Society: owing to the many duties devolving upon her, she felt that she could not attend to this duty also and do justice to it.

She therefore nominated Sister Ellen Barton as her successor, who was appointed by unanimous vote of the meeting, and set apart by the Bishop of the Ward, at Fast-meeting Nov. 4, 1880.

Sister Barton selected for her first Counselor Sister Louisa Horne and second Counselor Sister Hannah Wright who were both set apart by the Bishop's Counselors, March 3, 1881.

MARY SCHETTLER, Sec'y.

PRIMARY CONFERENCE.

Primary Conference convened at the B. Y. Academy, Provo, March 5, 1881, at 10 A. M., President Zina Y. Williams presiding. Meeting opened by singing, "Praise ye the Lord," &c. Prayer by Sister H. A. Beebe. Singing. Minutes of previous meeting read and approved. The Secretary then read the statistical and financial reports of the Associations, showing a thriving condition of each ward, and the rapid advancement made since the receipt of the previous reports. The subject of the coming jubilee being broached by the President, all present expressed their willingness to assist in the exercises, and use every effort to make the affair a success. Hymns were selected and valuable suggestions offered. It was decided by the Presidents that the Secretary of each ward should copy the names of her Association, together with the time of its organization, and forward them to the Stake Secretary, to be placed in the Jubilee Box.

Some acted upon the decision at once. After the outline of a programme had been suggested, brief but explicit remarks were made by the Presidents, all speaking in eulogistic terms of their respective Associations, and each claiming the ascendancy in regard to the meritorious conduct of the children. Their enthusiasm was great, indicating plainly how devotedly they are attached to the little ones placed in their care. After short and appropriate speeches by many of the visitors, Conference adjourned until the 11th of June, 1881.

NETTIE SOUTHWORTH, Sec'y.

SARAH CARTER.

WHO WAS IN A TRANCE SEVEN YEARS.

BY HANNAH T. KING.

CONCLUDED.

Again I find I have anticipated circumstances, but my time is precious, and I have to

write hastily, and my memory, though almost perfect, may err a little as to dates, when it runs back over more than thirty years, and since when I have lived a new life in a new world; let this be a standing apology when I may mix up things a little!

But now I gather up the dropped threads of this really wonderful recital, of which every word is truth, but the half is not told. I must now introduce Betsy Carter upon the tapis; you will remember she is the sister of Sarah. Her mother had given her all the education she could afford and that could be procured at a village school. She was the rustic belle of that village; her complexion was a blending truly of the rose and the lily; her fair forehead and rich, dark hair with eyes matching, made her a subject for a painter's beauty. But her life was to be a prisoner almost in the bedroom of her sister. She had become a beautiful needle-woman—embroidery, working on nett, and fancy work of all description, became her sole occupation, the county ladies finding her full employment; Lady Godolphin being her first patroness and devoted friend. She also became the watchful attendant of her sister, who, though animation and recognition had returned, was still, as it were, in a state of infancy. In her room was her work-table and chair, placed by the window, and there for years might that young fair face be seen, as the indefatigable work woman and the watchful attendant of her sister, who still lay listless and inert, but taking now a little sustenance, as an infant might do, conversing in monosyllables with her mother and sister and her friend, Lady G., who was still a constant visitor to the family. This state of things passed on for some years, and there, day by day and year by year sat the young and beautiful sister, working and watching in angel guise in that room, made remarkable by the events that had taken place in it. At last it was said that Betsy's health was failing, and well it might, for she had no recreation beyond a short walk now and then, though her window was always open when weather permitted, and the prospect from it was bright and airy; but she had been for years literally a prisoner, and her appearance and that brilliant color indicated delicacy. For a long time she waived off all inquiries as to her health, but at last she had to give up her sedentary employment. Dr. Ficklin ordered her to walk or ride out much in the open air; friends fondly came to the rescue, but the fiat had gone forth—that beautiful, devoted, enduring girl was to be transplanted to the Paradise of her Father! Yes, surely her place would be within his presence, if devoted love, enduring privation from all that youth so craves, purity of thought and action, love and obedience to her mother, and a species of worship to her sister, and through all working to sustain herself—surely, surely, if we are to be judged by our "works," her place was a bright and glorious one! But I anticipate. She declined gradually; work was laid aside. The sisters, one on the bed and the other very often on the sofa close by, still associated together in their own peculiar calm and quiet way—that way, which even on earth had heaven in it. At last she kept her own room; and indeed she was dying. Sarah had to be apprized of the dire fact—but how would it affect her? Surely it would at once kill her; so reasoned the poor mother. But at last she told her, in her own way, in words none ever knew, for they were alone when the cruel truth was told her. How long had she to live? Only a few hours at most. "Mother, I must see her, we must meet; how can it be arranged?" She was more fully aroused now than she had ever been before. It was arranged; the sofa was drawn close to the bed, and the dying girl carried by many gentle hands and laid upon it. They at once clasped hands, they looked the

love they had neither of them power to enunciate; but they needed no language, their eyes conveyed all that was necessary. Sarah was aroused to a pitch that was marvelous to those who beheld it, and she never again sunk into the inertia that her trance had heretofore thrown around her. The sisters remained beside each other, enjoying their own mute language, till Betsy's eyes closed and she sank to sleep, sweet and gentle as a weary infant. The distress of Sarah was dreadful, but she could now give directions, express her wishes, and it seemed the two sisters had become amalgamated in one.

And the poor, heart-stricken mother! even after all these years my tears fall as I think of what she must have suffered and endured. Talk of martyrs! there are thousands that are not burnt at stakes, but they pass through fiery ordeals quite as sharp, quite as bitter, but they seem to be made of such enduring material that there is an immortality in their composition, even though mixed with the "earth earthy." Such was certainly Mrs. Carter in her loneliness, in her strong individuality; she was still a noble "Spartan mother." She has received her reward in heaven ere this, and I know it must be a rich, a noble one.

But I must return to Sarah. After this heavy affliction she gradually returned to rational life, though always reclining in her bed; she became conversational and communicative, as I have portrayed her in my last section.

It was at this time that I again commenced to visit her, and she recounted to me much of what I have now written, and told me that her long trance seemed to her only like a night's rest; but all about her seemed so superior, so etherealized and spiritual, and still so "one of us," that what I am going to say may be thought a fanciful idea. It often passed through my mind, had her spirit associated with beings of a superior order, who had watched over her in that long sleep, that had fed her mind with heavenly knowledge, and language too, and had given her an understanding and an appreciation of God and heavenly things, and of his dealings with the human family in general and of herself in particular? Her perfect idea of that "better land," and a strong yearning to enter it, yet desirous to wait his appointed time; her calm, superior, dignified bearing, where had she acquired all this? Where? Had she been in school? Who shall say? She was sustained bodily, why not spiritually? But like when we dream beautiful dreams and awake from them, they pass away with the awaking, yet they leave their influence upon us, perhaps for days, perhaps never to be entirely erased. Who does not know this? Then perhaps my reflections upon Sarah Carter's spiritual education may not be so fallacious as at first view it may appear to be; certain it is that she was visited by the noble and the educated, with a delighted charm. Dr. Ficklin would say, on rising to leave her, "Sarah, whenever I visit you I go away a better man." He had been an army surgeon, had seen much of all sorts of life in its varied phases, was a highly educated man, a polished gentleman, passing in the highest society of the county, yet would he often come and take that single chair by that humble bedside, sit an hour, and rise up declaring he was a wiser and a better man than when he came. Who gave her this heavenly magnetism? Who was her tutor? Where did she get it? Who shall say? All we know she had it.

I will give one more example. The eldest son of Sir Charles and Lady Wale was a fine, handsome young man, and his person was merely the index of his character. He was very high in the University of Cambridge, and his parents had educated him to enter the church, as that is of course the vehicle of high honors and promotion to the highest. But as

time drew on for him to "take orders," he shrank with his whole soul from fulfilling the desires of his parents. He worshipped God with the devotion of a warm and ardent soul, and it was this very worship that made him feel he was unfit for holy orders, and he could not dissemble before God, and take that upon himself which he felt was not his vocation. And then the cruel disappointment he was going to bring his parents under made him wretched. In this state of mind he more frequently visited Sarah. He would open his whole soul to her; he would weep at the disappointment of his parents, but with all his sorrow he felt he could not meet his God. He was another seeking to pour out his soul, and if possible to derive consolation from an afflicted Saint. He passed through his ordeals, but he did not enter the church. He went abroad, making his own pathway as he went, and died in early manhood.

One day when I visited her she told me she was rather troubled, because her mother would not consent to one of her desires; and she then went on to tell me what it was. She said: "I have been, as you know, so singularly affected, that the doctors have not been able to come to any decision on my case, and I have talked with Dr. Ficklin about it, and told him positively that after death I bequeathed my body into his hands for his special study and observation; he has so often told me that my brain is so affected that nothing but my happy state of mind preserves my sanity; and the heart is also so affected that were he to talk to some of his patients as freely as he does to me upon the subject, they would probably drop dead at his feet. But I love to hear him talk, which he does freely, and if the post mortem examination of my body can benefit any other human being, it will certainly add to my happiness. My mother thinks every good of Dr. F., but she shrinks from giving her consent so far; I shall try my rhetoric upon her for a time, and if she remains obstinate, I must give *carte blanche* to him to whom I commit the trust."

Soon after this I fell into a very debilitated state of health, and it was thought advisable that I should discontinue my visits to the dear invalid. We exchanged letters, and she sent me a lock of her hair.

Time passed. Her guardian angel in human guise, Lady Godolphin, was called from this stage of action. Blessed woman! Tears fell from the eyes of the poor and the afflicted; for she was ever their ready friend. Though surrounded by the pomp and luxury of a high station, she was meek and poor in spirit. How often I think of her and see her beautiful form in my mind's eye, her low, soft voice, and her sweet angelic spirit, for "on earth she was all but divine!"

Time passed on, and I left England. Sarah Carter, dear girl! did new friends supply the place of old ones? I hope so. She still lived years after I left; but all now have passed away to "that bourne from whence no traveler returns." No tear of sorrow need be shed for her; at no stage of her life was she an object of distress, no, but one of wonder, of awe, and at last of imitation and rich appreciation.

"Bright be the place of thy soul,
No lovelier spirit than thine
E'er burst from its mortal control,
In the realms of the blessed to shine."

[BYRON.]

R. S., Y. L. M. I. A. AND PRIMARY REPORTS.

The semi-monthly General Retrenchment Meeting in the 14th Ward Assembly Rooms, Saturday, Feb. 12, 1881, was a very interesting one, Mrs. M. I. Horne presiding, and of her Counselors there were present Mrs. B. W.

Smith, Mrs. Phebe Woodruff, Mrs. S. M. Kimball and Mrs. E. Howard. Opened by singing "Let Zion in her beauty rise." Prayer by Mrs. E. Howard. Singing, "O my Father." Minutes of former meeting were read and accepted, also minutes of the Primary Associations of the 11th, 9th and 3d Wards of this city. Mrs. Horne made some remarks in regard to the sisters administering to the sick, and exhorted them to seek wisdom of God and be cautious in all they did; gave good instruction, which, if put in practice, would preserve the sisters from any indiscretion.

Mrs. E. S. Clawson gave a synopsis of her visit to the East, and told many interesting incidents connected with her trip; referred to her visit to her early home, and the recollections it brought so vividly to mind. Spoke of her visit to Nauvoo and many other places.

Mrs. E. B. Wells made a few remarks upon the condition of the young people, the facilities now enjoyed for mental and spiritual culture, and the indifference evinced by many to the manifold blessings in which their lives were so abundantly rich. Earnestly exhorted mothers to urge their daughters to seek knowledge and understanding from good books, and be cautious in regard to their associations; discard frivolity and nonsense, and prepare themselves for the mighty work which would be expected of them as daughters of Zion.

Mrs. M. A. Wilcox made some excellent remarks, in a humble and childlike manner.

Mrs. E. S. Taylor continued the subject of improvement, and said that decorum was one of the things in which our young ladies should be instructed. It seemed that many who came here for the Gospel's sake lost their interest in the work for which they had left home and friends, and were carried away with outside influence; through this their minds became darkened. If we could influence the young ladies to attend their meetings, they would be guided in a proper channel and fed with spiritual food, and this would give them strength to endure the trials they would meet from day to day.

Dr. Ellis R. Shipp spoke upon the subject of equality and the feeling which she believed should exist towards those who are employed as help in families; had sometimes felt it would be a good idea if there were teachers in the Young Ladies' Associations, as there was in the Relief Society.

Mrs. Horne took up the same subject, expressing her views in regard to the employer and the employed.

Mrs. E. Howard spoke upon faith in the healing power, and related an incident of the manifestation of the power of God in a very simple manner. She continued the subject of help; said the rich were as much dependent upon the poor as the poor were upon the rich. It is our mission to seek to do good to all people.

Sung, Doxology. Prayer by Mrs. B. W. Smith.

GROWTH AND PROGRESS OF THE HUMAN MIND.

The mighty oak, which seems in itself a forest, attained this wonderful size by many years of steady growth. From the tiny acorn, hidden in the bosom of the earth, shoots are sent up, bud after bud, leaf after leaf, are unfolded until wonderful change it has risen from insignificance to be monarch of the forest.

So with the mind of man. The infant's, like the small seed that is planted in the earth, seems to be of little consequence in its first stages: but it gradually expands, develops, obtains wider view, until, when its possessor has attained maturer years, it becomes a something of admiration and reflection.

The Giver of all good has bestowed upon us

abilities, which in our early years, differ but little from each other. There is a greater similarity in the minds of children than in persons of riper years. This latter difference is not due so much to the fact that nature has been partial to some, and favored them with minds superior to others, as it is the result of careful training, perseverance, and a determination to advance.

The receiver of a gift is expected to appreciate that gift, according to its value, or in proportion to his estimation of the giver. We are all the recipients of one of the most precious gifts that could be bestowed upon human beings; that is the power of acquiring knowledge. We are also responsible for this favor granted us. If we neglect it, and treat it with indifference, it is a sufficient proof that we are ungrateful for this kindness; and ingratitude is classed as one of the greatest sins.

Besides this it is a well known fact that our mental faculties, like the muscles of the body, if left inactive, not strained to exertion, but lying dormant, will become weak, ineffective, and diminish in power.

While, on the other hand, if the mind is exerted in obtaining information from every conceivable source, being continually active, it, like the arm of the earnest manual laborer, becomes stronger, increase in power in proportion to its legitimate use.

We should, then become acquainted with, and have a general knowledge of every science. A knowledge of mineralogy and chemistry enables us to view even the inanimate objects of nature with admiration and interest; and the dull rock which the careless observer would not deign to notice, has become a fit subject for thought, and awakens within us a feeling which creates a desire to penetrate the mysteries and learn more of the wonders of nature. A knowledge of plants is elevating and refining, causing the unattractive thistle to be as much an object of beauty as the most gorgeous flower of tropical climes. * * * *

We shall thus be able to converse more agreeably on various subjects.

And what can be more pleasing than to listen to a good conversationalist? One who can set forth his ideas in pleasing terms? I recall to mind an instance of this kind. An elderly gentleman, while talking on his favorite subject, has so concentrated my attention that I have been perfectly oblivious to all else; and so intensely engrossed in his subject was he that it seemed to be a part of himself. His face all aglow with animated thought, caused one to become enraptured, and partake of the powerful influence exerted by the speaker.

If the habit of talking on topics of a lofty nature, were to become universal, what a change there would be in our fireside conversation! Then the tales of scandal would be at a discount, and the tongue of gossip would be silent.

CAMEO.

SURPRISE PARTY.

The officers and some of the members of the Relief Society of South Cottonwood, with many members of the family, met at the residence of our aged and beloved Sister (Mother) Maxfield, in a surprise party, spending a happy and agreeable time conversing on the things of God and the early rise of this Church and people, their moanings and persecutions, bringing tears to the eyes of many, filling each heart with a stronger determination to live humbly before the Lord. Truly was it a feast to me to meet and converse with some of the aged veterans who were personally acquainted with the Prophet Joseph. The Lord chasteneth those whom he loveth. Mother Maxfield has

been numbered with this people from the early rise of this Church, having raised a family of nine boys and one girl. A poem in honor of the lady, composed by Mrs. Martha G. Young, was read at the table. May her days end in peace.

M. G. Y.

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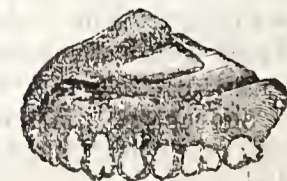
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WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

VOL. 10.

SALT LAKE CITY, UTAH, NOVEMBER 1, 1881.

No. 11.

SUNSET PICTURES.

What a wondrous painter is the King of Day!
The Master Artist, we all must say;
Such skillful blending of light and shade,
Such rich, rare tints hath his penell made,
That he who would copy despairs at last,
And aside the brush and colors cast;
Yet man, too, wonderful works hath wrought,
But to rival the sun in vain hath sought.

Shall I try to tell what I saw afar
In the sky one night, ere the twinkling star
Peeped forth to tell that the setting sun
The course of another day had run?
My eye first saw, as I looked above,
On a deep, dark cloud, God's sign of love—
His seal of covenant—rainbow bright,
Like a coronet fair on the brow of night.

But the scene soon changed, 'til glowing red,
Like a prairie fire, the flames on sped,
The smoke rolled high—then a change again—
Behold, an ocean with stormy main;
A rock-bound coast, with a vessel tossed
By the pitiless wave, while the cry "We are lost!"
In fancy I hear, then, "Peace, be still,
'Tis the wind and the water obey my will."

You may call it fancy, yet I can find
Much to please and instruct the mind
In those sun-wrought pictures on cloudy sky—
His parting gift—his last good-bye;
Given to cheer through the night's dark hour,
'Til he comes again in his mighty power,
Cheering the earth and the weary heart,
Bidding the shadows and mists depart.

HOPE.

CONVERSATION.

Conversation is a great art, and one in which few excel. It is an accomplishment which every one should try to acquire. Few people study this art, and many think it is not necessary, simply because they are great talkers—great talkers in one sense of the phrase, but small talkers in another. Good conversation does not depend on the number of words, but on the choice thereof. How often have I spent an evening among my friends, pretty, bright, intelligent young ladies and promising young men, and never heard one single sentence uttered that manifested thought, or edified one in the least, and from these same little socials have returned home thinking what a worthless evening I had spent, listening to and talking a host of nothings.

I think it is a duty every one owes to himself and to society to make a study of conversation. It is as true an art as painting, or music, and it includes all the arts, for one who is a perfect conversationalist has to understand them all, so as to speak intelligently about them.

During Napoleon's life, the ladies of his court were especially noted for their brilliant conversational powers, and none more so than the fair Empress herself; even when the wife of Beauharnais, her home was the rendezvous of politicians and men of letters, and never was court society more brilliant than under her sway. She encouraged all the arts and sciences to a great extent, and excelled in them herself, but in none did she display so much excellence as in conversation.

Among the most noted of her sex for this power, perhaps the greatest, is Madam De Stael; even as a child she displayed wonderful talent in that direction. Her father's home

was a place where assembled the greatest and most learned of men, and all, even old, gray-headed men, used to hover round this little prodigy, and listen to her arguments and wit with the deepest interest; she was but eleven when she entertained her father's guests in this manner. At the age of twenty she had gained a great reputation as a wit, and she always during her life, not only in Paris, but also in foreign countries, was surrounded by an admiring throng of the *litterati*; she was singularly eloquent, and her conversation was brilliant in the extreme. This woman brought into society in a most philosophical manner the history of art, literature, manners, genius and national taste. The French, as a people, have always excelled in conversation, and their women especially have been noted for their brilliant acquirements. Yet the Americans are not far in the lurch, and noteworthy among them may be mentioned Margaret Fuller. In her girlhood her zeal for good literature was most remarkable. Her facilities for reading were good, and she was surrounded by a circle of highly cultivated young people, therefore, as might be expected, she became a highly cultured conversationalist. Though she did not, perhaps, possess the natural abilities for conversation to so great an extent as Madam De Stael, yet she cultivated that art to its highest attainment. She gained high intellectual reputation, for she was a great student. She not only loved the art of conversation for herself, but also wished to instruct others in that direction, and for this purpose she instituted a remarkable conversational class, which stimulated the minds of the more cultivated women of Boston, her native city, and even now some leaders of thought date back their first enlightenment to her, and wish their daughters might have such guidance.

Utah may still produce a Margaret Fuller, perhaps it has; but few, comparatively, are the young people here who interest themselves sufficiently in the art of conversation to entertain and edify those with whom they converse, even upon interesting topics. I am sorry to have to acknowledge that there is too much gossip existing in society here, and would advise that this be discountenanced, and the study of the true conversational powers be instituted in its stead. I am sure there is plenty of natural ability, all that is lacking is the adaptability. Our Young Ladies' Associations might be a place where true conversation could be indulged in to a great advantage. The President could perform the part of a Margaret Fuller, by choosing the subject and conducting the conversation. All things that tend to elevate the mind are in themselves religious, and the principles of the Gospel certainly include all high and worthy subjects; through proper conversation judiciously managed we might make ourselves familiar with all the principles of our religion, and combine with them the highest thoughts of the most eminent men and women of all ages.

ANNIE.

CORRESPONDENCE.

ST. JOHN, APACHE, ARIZONA CO.
EDITOR WOMAN'S EXPONENT:

This far-away place is the home of some of our sisters, (and some very good ones too) therefore it should be represented in your columns. There are very good people here, good

neighbors and kind friends, and I am pleased to say many are moving out on their city lots, a little apart from the "outside element" by which they were before surrounded.

The inhabitants of St. John (the old town) consist mostly of Mexicans, consequently their houses are not calculated to please the eye of a person used to the neat and tasteful homes in Utah; and as our people have as yet had only time enough to build rude shelters from the elements, we have the better opportunity of admiring the natural beauties of the country, which is indeed lovely at this season of the year. The grass completely covers the hills, and also the city plot, making good pastures for the calves close to the houses. Many kinds of beautiful wild flowers are in bloom—they seem to be doing their best, making good use of the time by springing up in every available place, as if aware that the time will be short until they will be replaced by our cultivated garden flowers. A few miles from here, on the mountain road, the whole country is in bloom with "morning glories" and "four o'clocks," together with many other kinds of flowers, until it seems a perfect paradise.

We have a beautiful site for a city, and with the superior natural advantages and resources of the country to those we have had in some parts of Utah, causes me to feel that in a few years, by the blessing of God, we shall have a lovely city and prosperous homes.

The Little Colorado, which a few months ago was *little* indeed (as a person could step across it), and it seemed to those who had newly arrived a burlesque to call it a river, has, since the rainy season begun, become a raging, foaming torrent, whose roaring could be heard at quite a distance. It presented a grand appearance as it dashed madly over the rocks, showing how uncontrollable this little stream could become, not a bad similitude, I think, to the Kingdom of God, which, though small at first, shall finally become irresistible in its onward progress.

The sisters here seem to be doing the best they can under the circumstances, and a good spirit prevails in our meetings. Our President is Sister Richie, who seems to take a lively interest and to faithfully discharge her duties in that capacity, aided by her Counselors, Sisters Ramsey and Tenney—the former well known to many of the sisters in Utah, for her ability and skill as a doctress; and the latter a woman who is loved and respected by all who know her. All the members seem desirous of performing every duty and requirement, and to labor unitedly with our Bishop and all the brethren.

We were favored last week with a visit from our Stake President, Sister East, and some others of the sisters from Snowflake and Taylor. Sister East is well known in your city as a woman of superior ability and great integrity. She seems highly qualified for her position, and gave us some excellent instructions, as also did the sisters associated with her. Our Bishop, who was present at our meeting, also made some very excellent remarks for our instruction and encouragement, showing that he appreciated the labors of the Relief Society, and the sisters, as well as the brethren, certainly respect and appreciate the labors of Bishop D. K. Udell; all seem to feel that he is the right man in the right place, and his equal could scarcely be found for the position which he occupies.

ETKA.

PEN SKETCH OF AN ILLUSTRIOUS WOMAN.

ELIZA R. SNOW SMITH.

CONCLUDED.

Early the same spring, 1880, Sister Eliza attended the Sisters' Stake Conference in Tooele City, and immediately after the Stake Conference of R. S., Y. L. M. I. A. and P. A. in this city. She also attended meetings here and there in the interest of the various organizations, and in several of the towns adjacent to the city branch organizations were effected, auxiliary to the parent Silk Association, which had been completely reorganized the same spring. One would think these meetings and the regular duties of her position as Priestess in the House of the Lord were sufficient tax upon the energies of a woman at her time of life; but during this busy time she prepared the copy for the Children's Primary Hymn Book for the press, and in the month of June the manuscript was all in the hands of the printers.

At the time of the Ladies' Quarterly Conference held in the Salt Lake Assembly Hall, Saturday morning, June 19, Sister Eliza, the subject of this sketch, was formally elected to preside over all the organizations of Relief Societies in the Church, whether here or abroad in the world. Prest. John Taylor made the nomination himself, which was sustained by a unanimous vote of the Conference. President Taylor then asked her whom she would choose for her Counselors; she replied, Sisters Zina D. Young and Elizabeth Ann Whitney, who were then also nominated by Prest. Taylor, and sustained by the vote of the Conference. Sister Sarah M. Kimball was also chosen by Sister Eliza to fill the position of Secretary, and Sister M. Isabella Horne as Treasurer; these sisters were also nominated and sustained in the same manner. Sister Eliza made choice of these sisters to form a central organization, to work with her in the interest of Relief Societies. In the afternoon of the same day Sister Eliza effected a central organization of the Y. L. M. I. A. and Primary Associations, and gave much special instruction to the officers upon the duties of the central board of each of these organizations.

About the last of June Sister Eliza attended the Children's Fair in Farmington, which was very satisfactory in all respects, and specially gratifying to one who had organized and worked so continuously and arduously in the interest of the little people. Shortly after, in the month of July, the Children's Primary Hymn Book was issued. These books have been household treasures, causing Sister Eliza's memory to live in the hearts of the children, and her songs will be sung to the latest generation by the children of Zion.

On Saturday, July 17, at a meeting in the Fourteenth Ward Assembly Rooms, President Taylor ordained Sister E. R. S. Smith to the office to which she had been elected, saying:

"Eliza Roxie Snow Smith, I lay my hands upon thy head in the name of Jesus, and by authority of the Holy Priesthood I set thee apart to preside over the Relief Societies of the Church of Jesus Christ of Latter-day Saints; and I confer upon thee this power and authority and ordain thee to this office, that thou mayst have power to expound the Scriptures, and to bless, elevate and strengthen thy sisters. The Lord is well pleased with thee, with thy diligence, fidelity, and zeal in the interest of thy sisters. He has blessed thee exceedingly, and will continue to bless thee forever and ever; and I bless thee with all thine heart can desire in righteousness, and seal upon thee all former blessings conferred upon thee by the Holy Priesthood, in the name of Jesus. Amen.

President Taylor also ordained and set apart her counselors and secretary.

In August Sister Eliza made a tour through the whole of Sanpete County, holding about thirty meetings. She visited Thistle Valley and assisted the Bishop in organizing a Relief Society there, with one of the Indian sisters as Counselor. She was blessed and set apart, the first Indian woman ordained and set apart to an office in this dispensation. Sister Eliza addressed the Indians who were assembled for some time, and when they were informed she was the wife of the Prophet Joseph they were greatly delighted, and all anxious to shake hands with her and express their joy at seeing one of the wives of the great Prophet.

Returning from Sanpete by way of Levan, Sister Eliza drove a horse and buggy the whole distance from Fayette to Levan, twenty-six miles, over the most fearful roads. In September following she attended the Sisters' Conference of Sevier Stake at Richfield, and traveled through that county, holding meetings in each settlement, often three in one day. In October she visited several towns in Utah County, meeting with different organizations of Relief Society, Y. L. M. I. A. and Primary Associations.

On the 8th of November, Sister Eliza left Salt Lake City, accompanied by Sister Zina D. Young, her Counselor, *enroute* for St. George, visiting settlements and holding meetings by the way, organizing and re-organizing the Associations wherever circumstances required. The people everywhere received them with the warmest welcome. Arriving at St. George, they took up their abode for the winter at the residence of Mrs. Minerva W. Snow, who afterwards accompanied them much in their travels among the people. Sister Eliza had some considerable work to do for her ancestry and friends in the Temple, but although she considered that an important matter, it was not the only work she felt devolving upon her. Her desire to aid the living, to counsel and instruct the young more especially, and to impress upon parents the necessity of stronger safeguards for the protection of the children in Zion, prompted her to greater exertions than any one could have looked for from one of her years in such unpropitious weather. It seems almost incredible, but it is nevertheless true, that this veteran sister traveled over a thousand miles, in carriages and wagons, after she arrived at St. George, doing women's missionary work among the Saints. Her unwearied exertions to reach the most remote hamlets and villages, and her endeavors to benefit the sisters in their respective districts, to strengthen the hands of the weak and inspire all with a desire to be useful and improve the talents given them, were the true interpretation of her high and holy mission.

While in St. George, the anniversary of her birthday was publicly celebrated, and the honors heaped upon her on that occasion were in keeping with the beautiful life and magnificent works of this distinguished Mother in Israel. Speeches were made, toasts given, songs sung, music rendered, praises chanted, and addresses written in poetry and prose were read, and the bounties of earth were gratefully partaken of. All that could be done and said to express esteem and love for Sister Eliza seemed to have been brought about on that occasion.

On the same day the people of Weber Stake paid a very delicate tribute to the honored lady by a similar celebration in Ogden City. There was nothing wanting to make the party complete but the presence of the lady herself. But in consideration of the people's knowledge of her being three hundred miles away, it seems to me the highest compliment which could have been paid her, and the most emphatic expression of the niche she filled in the hearts of the people.

Sisters Eliza and Zina returned from St. George March 31, and were met at the depot by a party of thirty ladies, who escorted them to the Lion House. Poems and addresses had been written for the occasion by some of the ladies, which were read during the evening. Sister Eliza, though tired in body, was fresh in spirit, and responded in a happy manner.

Reigning again in her home in the Lion House, Sister Eliza commenced laboring as usual in her several callings among the sisters at home in Zion, and also to prepare another book for the use of the Primary Associations.

At the General Conference of the Church of Jesus Christ of Latter-day Saints, held in the large Tabernacle in this city, April, 1881, Sister E. R. Snow Smith was sustained by unanimous vote of the Conference as President over all the Relief Societies in the Church. Sisters Zina D. Young and Elizabeth Ann Whitney were also sustained as her Counselors.

Sister Eliza has spent the past spring and summer in visiting the Sisters' Stake Conference, attending annual or special meetings of Relief Societies, Y. L. M. I. A. and Primary Associations in various places. Meantime, when not engaged in public duties, she was preparing the manuscript of her new book, "Bible Questions and Answers." In September she visited Sanpete County; and among other places Indianola, or Thistle Valley. While there she organized a Primary Association, in which ten little Lamanite children were enrolled as members, the beginning of a new work.

Since returning from Sanpete the book, "Bible Questions and Answers," has been issued from the Juvenile Instructor Office, and is now for sale. It is well calculated to give the children of the Saints a knowledge of the Scriptures, and little boys who commit those answers to memory will be better prepared with Scriptural arguments when they go out into the world to preach the Gospel. Although Sister Eliza has written and published many books, all in the interest of the Kingdom of God and for the encouragement and elevation of the Saints, yet she does not feel she has done enough, and is now setting about preparing books for the young which will contain poems suitable for recitations, dialogues, etc.

Sister Eliza is never idle; she is always employed in some labor for the benefit of Zion. Her voice has been heard bearing testimony to the truth and instructing the people in almost every ward and settlement in Israel, and in many places in foreign lands; her books are in nearly every home of the Saints, and her songs are sung in every land where the Gospel has found its way. Thousands have been blessed under her hands in the House of the Lord, and in holy temples. She still lives and continues her noble work. She is brave, strong and unflinching in her spirit, and God grant she may live yet many years to preside as the Elect Lady in the office to which she has been appointed and set apart by the servants of God.

It would be difficult to find a woman who has done so much public duty in the interest, welfare and development of her sex as has the subject of this sketch. That she has passed through fiery ordeals none can doubt, but in the strength of Israel's God has been able to say, "Not my will, O Father, but thine be done." Such a life needs no comment, but her works should be recorded for the benefit of the Saints, and that the daughters of Zion may, knowing her good works and reading of her noble life, emulate her wise example and be stimulated to follow in her footsteps. And while time shall last Sister Eliza's songs will be sung in Zion, and her memory live in the hearts of the people, and her name be immortalized as Zion's Poetess.

E. B. W.

"ONLY A GIRL."

BY MRS. A. E. N. R.

Close the door carefully, muffle the tread,
Drop the white curtains 'round the white bed;
A pale mother's sleeping, aye give her rest,
See the fresh rosebud upon her white breast.
She has struggled with pain, she has wrestled with death;
Her's is the victory! let not a breath
Awaken her slumber; hark! there's a tread,
Nearer and nearer approaching the bed;
Manly his bearing—yea, noble his mien;
Lowly he bends the fair sleepers between;
Lifts the frail floweret with womanly care,
Breathlessly gazing, his lips part in prayer!
No! there's a chill in the ambient air.
Each word falls distinctly and painfully slow,
Curdling and freezing the blood in its flow;
"It's only a girl!—a hush as of death
For the moment suspended each listener's breath;
In the pause—the pale sleeper uplifted her eyes—
"I must have been dreaming," she said with surprise.
"I thought that a cold hand of iron touched my heart,
While hard, cruel words, like a poisonous dart,
Pierced my soul to the core; I sprang for my babe!
'It's only a girl!' were the words I heard said,
And Elmer! Oh, Elmer! that voice was like thine;
That hand—angels spare me!—once warmly clasped
mine,
As you called me more precious than ruby or pearl,
And yet, it was when I was only a girl!
If a girl is thus dear, then the mother and wife
To every true man is as dear as his life!"
She clasped her cold hands o'er her hot, throbbing brow—
The blood had all rushed to that citadel now;
Then her words, quick and scathing, burned into the
soul!
Emotion swayed reason beyond her control—
'It's only a girl!'—O man in thy strength,
Know that God measures souls by their depth, not their
length;
The streamlet may wind over miles of fair earth,
Yet bear on its bosom no proud ship of worth;
A man may hold kingdoms, and nations control:
What is that to the birth of one beautiful soul?
The germ in your strong arms, unfolded with care,
May, like Harriet Hosmer or Rosa Bonheur,
Move the world by their art, or lull it to rest
With poesy's magic, the balm of the blest.
The mission of motherhood! Man, do you dare
With sneers stain this sanctum sanctorum of prayer?
This Holy of Holies—this mightiest dower?
Dare to scoff at the sex in which lies this power?
Ah, where were the Monarch, the Duke, and the Earl,
Had not each a mother—once "only a girl!"
And whence came thy being, and all the proud van
You marshalled in battle—yes, every man?
The magnet that led them through storm and through
strife,
Was a mother, a sister, a sweetheart, or wife,
Each closely enshrined in his heart like a pearl;
And yet each fair image was "only a girl!"
It was only a girl that Deity chose
To incarnate the Christ; the story in prose
Sweeps down through the ages like stars through the
night,
To illumine the world with its God-given light.
'Twas only frail woman that wept at the tomb,
And talked with the angels when Jesus had gone;
And woman that bore the glad tidings to man
That Christ, the Beloved, had risen again.
Go to the reeking battle-fields of yore
And read the records, writ in human gore,
Of woman's valor, mercy, courage, love,
And point me to one name that's carved above
The name of woman in such deeds as these,
And I will pray to Heaven, on bended knees,
That every child henceforth may be a boy;
That every father's heart may leap with joy.
But ere in scorn you breathe "only a girl!"
Look, lest you cast aside the greater pearl.

—SELECTED.

SCENES AND INCIDENTS IN NAUVOO.

BY HELEN MAR WHITNEY.

Those who have grown up in these valleys,
and have here practised the principle of celes-

tial marriage, have become accustomed to it,
and having but little opposition to contend
with, can have very little idea of the trial it
was to those who first entered the school. They
had to lean upon the arm of the Almighty,
and in the face of persecution, sorrow and
death, took up the cross and bore it heroically
for the sake of future generations, looking be-
yond this life for their reward. They under-
stood it to be a principle instituted solely for
the purpose of saving and exalting the human
family, not only the living, but those who had
died without a knowledge of the true plan of
salvation. It was considered a sacred and
holy duty, and the honest in heart who entered
into it did it in the fear of God.

What other motive than real faith and a
firm conviction, of the truth of this principle
could have induced them to accept and prac-
tice a doctrine so opposite to their traditions
and the rigid training received from their sec-
tarian parents and ancestors? Who would
wish to become objects of derision, to have
their friends and associates turn the cold shoul-
der, and be subjected to the sneers and scoffs of
persons prejudiced by the extravagant tales
spread by certain ones who, while professing
friendship and faith in the principle, were two-
faced and treacherous to their brethren and
sisters; the latter, though virtuous and modest
in their demeanor, and their motives as noble
and pure as were those of Ruth and Naomi,
had to silently bear the title of *lewd* women.

We may read the history of martyrs and
mighty conquerors, and of many great and
good men and women, but that of the noble
women and fair daughters of Zion, whose faith
in the promises of Israel's God enabled them
to triumph over self and obey His higher law,
and assist His servants to establish it upon the
earth, though buried in the past, I feel sure
there was kept by the angels an account of
their works which will yet be found in the
records of Eternity, written in letters of *Gold*.

The Prophet said that the practice of this
principle would be the hardest trial the Saints
would ever have to test their faith. It was
not his work, but that of the Almighty, and he
said it would cause the damnation of all who en-
tered into it with *impure* motives, and none
who acted unrighteously could stand, the trial
would be so great; and there would be but
few men who would be capable of being *saviors*
upon Mount Zion.

He taught the principle to his wife, Emma,
who humbly received it and gave to him three
young women to wife, who had been living
with her in her family, and had been like
adopted daughters. Until she lost the spirit
and her heart became hardened, they lived
happily together. They respected and loved
her as though she had been their mother, and
might have remained with her afterwards had
they been willing to have severed the ties be-
tween themselves and the Prophet; but choos-
ing to remain true their covenants, which they
considered binding here and hereafter, they
preferred to leave the Mansion.

Emma deceived her children and denied to
every one that the Prophet had ever received
a revelation on Celestial marriage, or had ever
practised it, although she had heard the reve-
lation and was an eye witness to the marriage
of the three wives above mentioned. Besides,
he told her of every one that had been sealed
to him.

Some of those who apostatized from the
Church, and knew more than she did about
the practice of Polygamy, also denied it; but
there are too many of the Prophet's wives still
living in Utah—as well as hundreds of other
witnesses—who can testify to the hypocrisy of
those men who, like William Marks, apostat-
ized because they could not manage matters
pertaining to the Church as they desired, and
who afterwards volunteered their services to

help Emma Smith, she having, according to
her own acknowledgment, founded the Joseph-
ite church to revenge herself upon Brigham
Young.

How little the world who hate and persecute
the Latter-day Saints know of the impelling
motive which induced them to accept and carry
out the principles taught by Joseph Smith, the
great Prophet of the latter days.

It seems a little strange, too, so greatly des-
pised and hated as "Mormonism" is, that many
of its principles, revealed through the illiterate
boy, Joseph Smith, and taught for fifty years
or more by the Church (doctrines for which
our people have been persecuted and driven,
and many besides the Prophet and Patriarch
slain for advocating) are now being proclaimed
by sectarian ministers, who are applauded for
thus advancing some new idea, never before
thought of. Such blindness is certainly deplor-
able.

My father was often called a Prophet, and
years ago in Nauvoo I heard him predict that
it would yet become a law of this nation that
men should marry a plurality of wives.

The Prophet Joseph was heard to say that
in consequence of wars and disasters, men
would become so scarce that when one was
seen it would be said of him, "There goes a
man."

The following we read in Isaiah: "Thy men
shall fall by the sword, and thy mighty in the
war. And her gates shall lament and mourn:
and she being desolate, shall sit upon the
ground. And in that day seven women shall
take hold of one man saying: We will eat our
own bread and wear our own apparel, only let
us be called by thy name, to take away our
reproach."

If "coming events cast their shadows before,"
we certainly have no cause to doubt the speedy
fulfilment of this prediction. The first great
commandment given by the Creator has nearly
become obsolete among professed Christians,
who set themselves up as our judges, and as-
sume to be followers of the meek and lowly
Jesus, but instead, have departed from His
precepts, choosing only such portions of the
Scriptures as happen to suit their own ideas,
and ignoring the rest; while the Latter-day
Saints, whom they call heretics, accept it en-
tirely, and believe it to be their duty to obey
every requirement of the Gospel held forth by
our Lord and Savior, Jesus Christ. Instead
of spiritualizing it, we believe it means exactly
what it says in both the Old and the New Testa-
ments. As other sects have already followed
in the footsteps of the "Mormons" in certain
of their doctrines, we need not be surprised to
eventually hear of their advocating and legal-
izing *Polygamy*.

Great exertions have been made by them to
enlighten the minds of the awfully ignorant
and depraved "Mormons," who have *rightly*
appreciated the same and also realize how
much more interest they have taken in our be-
half since they found that instead of perish-
ing, as they had hoped we would, we were still
living and increasing in wealth, power and in-
fluence, away off here in the valleys of the
Rocky Mountains. They send their Bible
agents for the purpose, as we suppose, of con-
vincing us of our errors by the Scriptures, for
which we are thankful, as we are more than
anxious that the rising generation in Zion
should understand the Scriptures, as our doc-
trine is founded upon that sacred record.

To be continued.

DR. J. G. Holland, editor of *Scribner's
Monthly Magazine*, and author of "Bitter
Sweet," "Kathrina," and many other beautiful
and tender poems, died suddenly at his resi-
dence in New York City, on Thursday, October
13, and was buried the following Sunday at
Springfield, Mass.

THE WOMAN'S EXPONENT.

EMMELINE B. WELLS, - - Editor.

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SALT LAKE CITY, NOVEMBER 1, 1881.

VISIT TO SANPETE.

On Wednesday afternoon, September 14, in company with Sister E. R. S. Smith, we left the city, intending to make a tour of a part of Sanpete County. Arriving at Nephi, we were met and warmly welcomed by Sister Amelia Goldsbrough, who accompanied us to the residence of President Teasdale. After cordial greetings and a delicious supper, we repaired to the meeting house, where it was expected Sister Eliza and her traveling companion would speak to the people. The house was filled about equally with ladies and gentlemen. Mrs. Mary Pitchforth presided. The meeting was an interesting one, Sister Eliza occupying a considerable portion of the time.

The next morning we left Nephi with Mrs. Goldsbrough added to our party; our route lay through Salt Creek Canon. It was a pleasant season of the year, and the varieties of shrubbery, the bright and gorgeous coloring of the luxuriant foliage, made a charming picture 'mid the magnificence of the mountain scenery. A passionate admirer of nature in its wild and rugged beauty could not but be delighted with the sublimity and grandeur of these towering mountains, in their most brilliant and gayest costumes. It seemed as if they all wore their holiday attire, and it became them well, very well indeed, for the sides of the gray, rocky, rugged mountains were profusely bedecked with the brightest scarlet and yellow.

At Fountain Green we met our dear and honored friend, Mrs. M. A. Hyde, who had brought her own carriage to meet us, and her sister, Mrs. E. Bentley, who was on her way to St. George. We took dinner at the Bishop's, whose hospitality is well known to travelers, and about one o'clock proceeded towards Moroni, reaching there sometime before nightfall. Bishop Irons and his good wife, Deborah, were expecting us and gave us good cheer.

The next morning early, teams began to come in from other settlements to attend the Sisters' Stake Conference, President Petersen and many others from different settlements. Conference commenced at ten a. m., Mrs. M. A. Hyde presiding. Reports were read from nearly every settlement in Sanpete Stake, and many interesting speeches were made during the day. After the afternoon session adjourned there was a Conference of the Primary Associations, Mrs. Deborah Irons presiding, and in the evening a meeting for the young people, Mrs. Larson presiding; all were well attended.

Saturday morning we went on to Fairview, where there was a meeting of the P. A. in the afternoon, Levee T. Terry presiding.

Sunday morning a large number of wagons and carriages wended their way towards Indianola. Bishop Spencer, Joseph, Nephi and others were expecting our arrival, and met the entire party with a hearty welcome. There were two meetings there, and the speeches all had to be

interpreted, which occupied a little more time. Sister Mary, a Lamanite woman, Counselor to the President of the Relief Society, delivered an eloquent address in a manner which would have reflected credit upon an educated white woman. In the afternoon Sister Eliza effected an organization of the children, which included ten little Lamanites—the first instance of this kind on record. She also presented each of them with one of her Primary Hymn Books. The Indians manifested the greatest interest in all the proceedings, and one could not help feeling that the prophecies concerning this down-trodden race were about to be fulfilled.

Leaving Indianola directly after the close of the meeting, we returned to Fairview, where another meeting was held in the evening, the meeting house crowded to its utmost capacity.

Monday morning drove to Mt. Pleasant; at Bro. Peel's we were bounteously entertained. Meeting commenced at two p. m., Mrs. M. F. C. Morrison presiding. After this meeting the two Primary Associations came together at five o'clock, and it was a very interesting time.

Tuesday morning we repaired to Spring City, the home of Sister Hyde. The morning meeting was for the Primary Association, Mrs. Sarah Ellis presiding. It was during intermission we received the news of the death of President Garfield, which, although judging from the later telegrams we half expected, yet seemed appalling.

In the afternoon the Relief Society convened, Mrs. Mary Frantzen presiding, and in the evening a meeting of the young people, a crowded house, Annie Eustaceson presiding. Wednesday we went over to Ephraim, where we found flags at half mast, draped with black, presenting a sad appearance.

At Prest. Peterson's we met quite a number of people, and an elaborate dinner had been prepared, to which all our party and the assembled guests did ample justice. At two o'clock repaired to the meeting house. It was a meeting of the Relief Society, Mrs. Sarah Peterson presiding, but the brethren attended as well as the sisters, and seemed as much interested. It was the harvest time, too, but notwithstanding all the meetings were well filled.

At five o'clock the two Primaries met in joint meeting, and there were a good number of exercises, songs, recitations, dialogues, etc., as there were, indeed, in all the A-sociations in the county. A very great improvement has been made among the children since these organizations have been instituted, and the Saints cannot be too grateful to Sister Eliza for the untiring interest she has manifested in this department of her labor in Zion, and truly she has joy in her labors, in seeing the good results that have already accrued. What will be after they are further initiated in the work, remains to be known in the future.

Thursday morning, accompanied by Prest. Peterson and several other carriages well loaded with people, our party went on to Manti; passed the Temple on our way, which is towering up to a stupendous height, and went direct to the meeting house, which was already filled with brethren and sisters. Mrs. Rebecca Wareham presided. In the afternoon the two Primaries held joint meeting, Mrs. Jane Casto presiding, Miss Marian Tennant having charge of the exercises, which were all well rendered. While in Manti we visited the Temple, Bro. Fulson explaining everything, Sisters Eliza, Goldsbrough, Hyde Peterson and all going to the very highest point we could possibly reach. It will be a magnificent structure, the terraces giving it a much grander and loftier appearance than if it was not situated upon an eminence. It is in reality built into the mountain, and fulfils the Scrip

ture—the House of the Lord shall be built in the tops of the mountains.

At Manti, and also in other places, we heard of the woollen factory the sisters anticipate building in that County. It is expected the sisters of the Relief Society will take shares of five dollars each, sufficient to amount to ten thousand dollars, by the next Quarterly Conference in December. This is quite an undertaking; but really the sisters in Sanpete seem equal to almost anything, and no doubt they will build the factory, that is, Sister Eliza says "they will build it as Solomon did the Temple." At Brother Wareham's our party enjoyed the time very much in social conversation, and on Friday morning reluctantly said goodbye to these dear friends in Manti, and to Sister Hyde, who had shown us so much kind attention all the way, and turned our faces homeward. There was only one meeting to attend on our way home, and that was at Fountain Green with the Primary Association. The children there manifested about the same improvement as in other places, and altogether one cannot help feeling that the children of the Saints are growing in the knowledge of the truth.

At Nephi we had to part with Sister Goldsbrough, who had been with us constantly, and to whom we grew more and more attached every day.

We arrived at home on the 25th, safe and well, delighted with our journey. Sister Eliza had improved in health from the time of leaving home, and although she had spoken to large audiences about twenty times during her absence, returned refreshed and invigorated.

CONFERENCE AT MORGAN.

SISTERS Eliza R. S. Smith and Mary A. Freeze, of this city, went by train to Morgan Friday morning, Oct. 21, to attend the Sisters' Stake Conference of Morgan Co. The Relief Society Conference was held on Saturday morning and afternoon sessions, Mrs. Lydia Rich presiding. Prest. W. G. Smith was present, and gave the sisters good advice and encouragement. The reports were satisfactory, and tended to stimulate to greater endeavors in future. Sister Eliza and Sister Freeze addressed the people on subjects pertaining to the work of the Relief Society, spiritual, mental and benevolent.

On Sunday morning the Conference of Y. L. M. I. A. convened, Mrs. Jane Toomar presiding. The young ladies reported verbally their respective Associations in a most dignified and creditable manner, stating that the Associations were in good working order. Sister E. R. S. Smith, Sister Freeze and Prest. Smith each addressed the young ladies upon such subjects as were calculated to inspire them with courage and a desire to persevere in the work of mutual improvement.

In the afternoon Sisters Smith and Freeze attended the meeting, and after the Sacrament had been administered, by request of Prest. Smith these sisters addressed the congregation.

On Monday, at two p. m., a Conference of the Primary Associations of Morgan and the adjacent settlements was held, Mrs. Harriet Welsh presiding. Sister Eliza informs us it was a most interesting time. The children manifested great improvement and delighted the sisters greatly with their intelligent rendering of exercises. Sister Eliza asked the children all the questions contained in one of the chapters of the new book just out, "Bible Questions and Answers." They were greatly entertained by it, and their little faces brightened up and their eyes sparkled with the pleasant pastime. The ladies returned Tuesday morning, safe and well.

HOME AFFAIRS.

WE publish in this issue the request to Secretaries in regard to sending in reports in time for the Stake Secretary to prepare her report for the Secretary of the Central Board, and hope this will be sufficiently explicit to be understood by all. Please read it carefully, and then act accordingly.

HOME INDUSTRY.—Among the skillful exhibitions of the Ladies' Department, one could but admire a selection of fancy hair work. People always surrounded the tasteful collection of Brother Alfred Andre, a Frenchman, recently from Paris, who had exhibited about 120 different samples of this kind of work, which seemed to be of great interest to the numerous visitors of the Fair. Several young ladies had exhibited some very pretty fancy hair work, but Brother Andre's was something quite new, and deserved the first prize, Diploma, which has been awarded him.

Here is the beginning of a more elaborate home industry in this direction. Mothers having buried children may perhaps be gratified to have the darling's hair as ear-rings, bracelets, breastpins, watch-guards, necklaces, or preserve the precious locks in hair pictures, or as memorials, etc.

Ladies wishing to acquire a knowledge of this work can obtain the requisite information to enable them to make the work themselves, or can have anything in this line manufactured, by applying to Prof. A. Andre, Main Street, No. 66, Salt Lake City.

OBITUARY.

DIED, in Wellsville, Cache Co, Utah, January 14, 1881, Mrs. Christina Cooper. It is the request of the relatives and friends of our beloved and departed sister, and it is our desire, that her name be recorded in the W^{OMAN'S} EXPONENT.

She was born in Berkshire, England, and embraced the Gospel in her native country. After emigrating to Utah she settled in Wellsville, and became a member of the Wellsville Relief Society. She subsequently filled the office of teacher in the Society, which she honorably held during the remainder of her life. She was a faithful Latter-day Saint, and died in hopes of a glorious resurrection. Sister Cooper was much beloved by all who knew her. She is an heir of glory and exaltation; her good deeds will live, though she has passed away from our sight. Well may it be said of her, "Blessed are the dead who die in the Lord."

SUSANNAH LLOYD.

RELIEF SOCIETY REPORT.

AT THE OCTOBER CONFERENCE.

President George Q. Cannon read a statistical and financial report of the Relief Societies in the various Stakes:

	Cash.	Property.	Bushels. Wheat.
Bear Lake	\$270 96		
Beaver	37 40	\$ 99 20	24
Box Elder	716 75	611 03	1,483 1/2
Juab		3,777 45	167
Kanab	404 40		74
Davis	192 79	941 52	779
Davis		(Beans, 17 pounds.)	
Millard	181 50	2,573 76	1,167
Panguitch	270 75	868 44	493
Parowan	5 10	249 01	34
Salt Lake	156 91	1,036 95	2,043
Sanpete	173 01	12,652 30	2,819
St. George	226 04	5,096 49	3,188
Wasatch	11 53	710 53	505
Weber	336 20	1,557 96	2,031
Sevier	42 12	1,239 10	1,000

Eastern Arizona	146 42		
San Juan	10 25		
Cache	247 42	3,911	2,505
Total	\$3,273 18	\$36,331 82	19,168

No reports from Morgan, Summit, Tooele and Utah Stakes.

Total No. of teachers	2,073
" " members	9,405
" " officers and members	12,444
No. of meetings held	2,596
Average attendance	4,195
No. of EXPONENT taken	754

Report accepted.

A letter from St. George informs us that the account of wheat stored there is incorrect. Other reports, from Tooele and Morgan Counties, arrived too late, and also a corrected report of fifteen branches of Salt Lake Stake.

Y. L. M. I. A.

President George Q. Cannon read a report from the Young Ladies' Mutual Improvement Associations, which, condensed, was as follows: Number of Associations, 193; number reported, 138; officers and members, 7,102; meetings held, 5,684; meetings with Young Men's Mutual Improvement Associations, 287; chapters of the Bible read, 47,053; Book of Mormon, 14,790; other Church works, 9,515; books in libraries, 941; cash and other property held, \$111,340; wheat on hand, 1,071 bushels. There were no reports from Beaver, Cache and Manti Stakes.

ATTENTION, SECRETARIES!

The Secretaries of Relief Societies in Salt Lake Stake are urgently requested to send in their semi-annual reports by the 5th of March, as it is impossible for the Stake Secretary to make a correct report unless she receives the report from each Society in due time.

M. ISABELLA HORNE, Prest.

ELIZABETH HOWARD, Sec'y.

AN OPEN LETTER.

EDITOR EXPONENT:

Dear Friend—Had I had the pleasure of a visit from you, I should not have to explain "the wherefor and why" that my little article, "The City of the Saints," remains unfinished in the EXPONENT; for verily 'tis a favorite subject with me, and shall yet receive a finale, D. V. I never ask pardon of my friends for being somewhat egotistical, as it always appears to cast a doubt upon their affection for me; judging them from myself, I come to this conclusion: my friends' joys and sorrows, health and sickness, and, indeed, all their affairs I am interested in, and when they speak of themselves my heart, brain, eyes and ears compose a loving audience, and I feel they pay me a compliment.

After this prelude I will say, for the last three months I have experienced an entire prostration, mentally and physically, of vital strength, and nothing but the Spirit of God and my own will kept me from giving up much that I felt was my imperative duty to do; so I have been nursing myself, waiting and hoping. I have let my mind, my heart and my brain "lay fallow," as the wise husbandman does occasionally portions of his land that calls for such repose; I have allowed neither the plow, nor the harrow, nor the roll to pass over them, nor seed to be thrown into them; they have been open to the pure air of heaven, its rain, and dew, and sunshine; the thunder and the lightning have rolled over them, and made the atmosphere pure and healthy. In this state they have lain in a glorious inertia! Will they again rise up invigorated with health, and strength, and vigor, and bring forth fruit?

I feel very passive about it; I look at my pen and soliloquize: Thou dear little siren, how thou hast blest me! e'en from my childhood's days thy little plume has wafted me in golden visions, been the portrayer of my soul, in which I have seen myself as in a mirror! By thine aid I have held sweet communion with the pure and good, the intelligent, the kind, the loving, the true and faithful, even unto death! As I write, the desire comes back to wield again this little weapon, which, in the hands of the magnates of the ages, has been, and is, and will be far mightier than the sword!

How this little instrument has blest me! and many tell me I have blest them by it. And then I yearn to still have the power to bless myself in blessing others. These thoughts cause my eyes to naturally turn upward, and their silent language to the Great Physician is—touch my heart and brain with a coal from off thine eternal altar, where burns the fire of Eternal Love! Arouse the dormant spirit; as a harp is struck by the hand of the master and responds to his touch, give me power to strike chords that shall vibrate in the hearts of all my readers. I desire not that ephemeral thing called fame, I was not organized for it; I desire but to live in the hearts of my brethren and sisters in time and all eternity.

Your last issue of the EXPONENT pleased me much. The article on "good reading" should be reduced to practice by all. "Simple Simon" is surely a wise man! How truthful his words and comprehension of matters that have come under the ban of prohibition, simply because the subject has not been investigated with an unprejudiced mind. Surely we, as Saints that have suffered, and daily suffer from this sort of judgment, and verdict without the Court, should suspend our judgment until we can say positively, this is good, and that is evil. But surely the names alone of Scott, Bulwer, Dickens (whose weird and pathetic pictures of the poor of London called forth an Act of Parliament for ameliorating their condition), George Elliot, Elizabeth Browning, and a host of others, will establish the fact, that a community will be enlightened and benefitted by the perusal of such works.—But I am writing a letter, not an article. I see you have two new contributors—that is good; tell them to ever take *Excelsior* for their motto.

My best wishes are for you and our unique little paper; may we soon see an enlarged edition, which many are looking for, and may I be enabled to cast my mite into the treasury of mental wealth of the EXPONENT, is the desire of your correspondent,

HANNAH T. KING.

Salt Lake City, Oct. 23, 1881.

LETTER FROM LULA.

SALT LAKE CITY, Oct. 20, 1881.

DEAR AUNT EM:—

I want to give you a brief account of a short but very interesting visit which I lately made to Spanish Fork, in company with my husband's mother, Mrs. Sarah G. Richards. It was known that we contemplated visiting that place, to see our dear old friend, Sister Gwynn Morgan Lewis, now in her eighty-third year; we were therefore solicited to be there on Monday, October 17, and attend a joint annual meeting of the Relief Society and Primary Association. We were pleased to comply, and accordingly took the two o'clock Southern train Sunday afternoon. The little three and a half hour ride was a very enjoyable one to me. Passing the "Point of the Mountain, and looking westward at the ponds and springs, and what I could see of Porter Rockwell's old place, many recollections and reflections passed through my mind.

I remembered of riding over those grounds more than twenty-three years ago. It was Sunday then, it was Sunday now; but it was morning and Springtime then, now it was afternoon and Autumn; I was then a child, who am now nearing middle age; I rode with my mother that day, it was my husband's mother by whose side I now sat; "meat horses," (as our little boys have it) carried us forward then, now we were drawn by the power, the wonderful power of steam. That old place had been my home for two years, when the call of 1858 for everybody to move south, caused my father to vacate the premises. Then it was that Sunday morning, April 5, my brother-in-law took my mother and her two youngest children then living, myself and little brother, to his home in Provo City.

How well I remember my childish thoughts and feelings that Sunday morning. I was nine years old—quite old enough to have distinct ideas of many things. I thought of my ramblings about over those hills and rocks, and through the sagebrush with my brothers and sisters, and wondered if we should never come back to walk there any more. And a still more serious feeling was also present with me—my baby brother was sleeping there; at least, the lovely little form which they had boxed up and buried in such a deep, deep place in the ground! We were going to leave that little grave by the house all alone! Would the good angels be sure to remember and see that no harm should come to it? What was death? Should I like to die and leave my dear, loving parents and friends? No! I remember of thinking that I should not like to die, even for the sake of seeing my two baby brothers, of both of whom I thought with the tenderest love and solicitation.

All these memories, and many more, passed vividly through my mind the other day, while we were half circling around the old place I have mentioned. Then followed a long train of thoughts upon the resurrection and kindred topics.

Brother and Sister Cornaby, whose acquaintance we happily formed during the late General Conference, gave us so warm and cheering a welcome to their home in Spanish Fork, that if the latter portion of our journey had seemed somewhat chilly, all its unpleasantness was soon forgotten.

Being quite fatigued, mother remained with Sister Cornaby that night, and, in fact, during most of the time of our stay in the settlement. But after supper, kindly conducted by Brother Cornaby, I went to find the special object of our visit, "Sister Morgan." Here I found another hearty welcome awaited me, not only from the dear old lady herself, but also from her family connections, Brother and Sister Lewis, and later several of their sons and daughters, all of whom seem to be happily married and engaged in the laudable enterprise of raising fine Latter-day Saint families.

The next morning Sister Morgan went with me to see mother, and we spent a very pleasant forenoon with Sister Cornaby. Of this estimable lady and her husband I will say, they need but to be known to be appreciated by those who can appreciate true worth of character.

After dinner, Sister Mary Ann McClean came to escort us to the meeting house, where the joint meeting was to commence at two o'clock p. m. This dear young woman seems to have a full share of public responsibilities apportioned to her, she being Secretary of the Relief Society, of which Sister Mary Ferguson is President, Counselor to Sister Morrison, who presides over the organization of young ladies, and President of the Primary Association. She also teaches their district school. All these positions I believe she fills with great satisfaction to her friends and co-workers, if not always to herself.

At the meeting house we greeted and were greeted in turn by many friends, including "Ma Smoot" and Sister John, from Provo. These sisters, holding the presidency of the Stake organization of the Relief Society, gave much good instruction to their sisters in Spanish Fork. Sister Thurber, from the South, was also present, and gave a very interesting address. Sister Rhoda Snell, the veteran silk raiser of Spanish Fork, and President of the Silk Association in that place, made an excellent speech in favor of home manufacture. I was most interested with the children, and talked to them and of them most; not only because I was requested to do so, but because the spirit so directed me.

Mother felt too feeble to address the congregation, but before meeting opened, I heard her relate a circumstance, which seemed to me so beautiful, in connection with the children's meetings, that I thought it worthy of being remembered and recorded.

She said that more than thirty years ago the children of the Latter-day Saints used to have their little meetings, and sing and pray and bear testimony, and sometimes they would give blessings and speak in tongues and prophesy. She was at one of these meetings with her little son, then a baby. Sister Ellen Rockwood conducted the meeting and interpreted for those children who spoke in tongues. President Joseph Young, who presided so long over the Seventies, was there, and the children placed their hands upon his head and blest him, and he wept for joy. They also blest the babe which mother had taken to their meeting, and said he should become a man of great faith and wisdom in Israel, and should go to his mother's country and there proclaim the glad tidings of the Gospel of salvation; which has been literally fulfilled.

After meeting, all the visitors, and quite a number besides, were invited to Sister Ferguson's, where we partook of an excellent supper.

The people of Spanish Fork live well, and well they may. Most bountiful harvests of grain, fruit and honey have this year crowned their labors. More than three thousand dollars' worth of dried fruit, we were informed, has been purchased of individuals by their cooperative store.

Another meeting was held in the evening, under the auspices of the Young Ladies' Mutual Improvement Association, to which all, young and old were invited. In this meeting I think all enjoyed the Spirit of the Lord, and rejoiced in the determination to serve Him henceforth with all diligence. The testimonies, the exhortations and the instructions given all tended to show that the speakers felt well in their religion, and were calculated to make their hearers feel the same.

Mother and I returned home by the half past six train Tuesday morning, thankful for the many blessings which had attended us, and for the many kind evidences that our visit to Spanish Fork had not been a fruitless mission.

THE PRIMARY FAIR AT PROVO.

The Children's Fair of Provo took place October 15, under the management of President Zina Y. Williams, in the Third Ward Assembly Rooms. At the commencement hour the Hall was filled with visitors, and the attendance increased largely during the day.

Bishop J. E. Booth, delivered a brief and pleasing address, referring in highly eulogistic terms to the labors of the children. The speaker said that had the various exhibits been produced by adults, still they would be creditable; they show indeed a bright prospect for home industry when those children come to riper years.

Under the Superintendent's direction, the exhibition was then declared formally opened.

A specification of any of the varied and indeed beautiful exhibits would be an injustice to some, and hence a very brief outline sketch must suffice. Four Wards occupied a corner each, and the Fifth Ward the middle of the room. Ropes were placed around the room, from which hung a variety of quilts, of which we counted upwards of twenty, tidies in as great a number, and netted, knit and embroidered work, besides a grand display of dress articles. Upwards of twenty yards of carpet, too, were on exhibition, the rags for which were prepared by boys. Each ward's display of fancy work consisted of various wax and woollen flowers and fruit, in globes and on velvet background. Eleven pounds of cocoons, raised by a girl ten years old, called forth many eulogies, as, indeed, did the various wreaths, baskets and seed frames. Specimens of carving from wood, in form of brackets, fence models, wagons, etc., also oil paintings, bottles of homemade wine, a pair of riveted halters and a variety of garden vegetables are among the boys' production. The girls' tables showed an elegant and tempting spread of eatables, chiefly in the form of pastry and preserves.

An intermission was announced from 12 m. to 1 p. m., when visitors were again allowed to come in and witness what the children had done. At two o'clock they were called to order by Prest. Williams, and the children sang, "In our lovely Deseret." One from each ward then favored the company with a song or recitation.

Bishop Tanner then made a few pleasing remarks, saying he felt gratified to see what had been done toward improving the minds and developing the energies of the young, and wished them to continue to advance in the good work. Closed by asking God to bless the children of the Latter-day Saints.

President Smoot considered the work done highly commendable, and desired the young to become acquainted with the arts and sciences as well as their religion, as that would bring this kingdom in advance of all others in all things. He encouraged the officers to continue in patient labor, and closed by asking the blessings of God to rest upon all who were interested in the welfare of the children of Zion.

The Fair continued until nine o'clock in the evening, to accommodate those who could not come during the day. The evening was also interspersed with songs and recitation.

SARAH E. CLUFF,

Stake Secretary Utah Primary Association.

GOSHEN PRIMARY FAIR.

The Primary Association of Goshen held their Fair on the 24th of September last. We were visited by Sisters Zina Y. Williams, President of P. A. Utah Stake, and Mary Jane John, her Counselor, who gave us much good instruction and advice in relation to our duties, as the children of the parents who had sacrificed so much for the upbuilding of the kingdom of God upon the earth. They gave us excellent advice, by precept and example, in relation to many duties that devolve upon us. The time was well and profitably spent, and it was a never-to-be-forgotten feast for both old and young.

The little ones displayed untiring zeal in their endeavors to accomplish what they had undertaken for the occasion. There was homemade bread, cake and popcorn, tidies, mottoes, hanging-baskets, socks, aprons, rakes, hayrack, cradle quilts, dolls dressed by hand, and everything done by the hands of the little ones themselves. There was a little churn made for the occasion, to be worked by horse, steam or water power, patent to be applied for. Brother Edwards had several instruments on exhibition, and explained in a brief and lucid manner

their uses in steering ships across the trackless deep. We had also a drawing of the St. George Temple, by Miss Julia Jasperson, also a collection of numerous insects by a little naturalist. Among other things on exhibition were lamp mats, lamp covers, wax flowers, children's clothes of different kinds, adobies, and other things, too numerous to mention. A few verses written for the occasion were well rendered by Miss Mary E. Morgan. The little ones also recited and sung, their fresh young voices rich and clear, making sweet melody, and altogether we spent a very enjoyable day, the Spirit of the Lord enlivening everything around us.

SARAH ROBERTS, Pres't.
CHRISTINA HIGGINSON, Sec'y.

R. S., Y. L. M. I. A. AND PRIMARY REPORTS.

UTAH STAKE.

Minutes of the Twelfth Quarterly Conference of the Relief Societies of Utah County, held August 25, 1881. Present on the stand, Prest. Margaret T. Smoot, Coun. Mary John, Secretary, Corresponding Secretary, etc.; brethren of the priesthood, Bishops Johnson, Tanner and Madsen.

Meeting opened by the usual exercises of singing and prayer, after which Sister M. T. Smoot made a few remarks, and following Sister Snow Smith's advice, in having the sisters speak first, and the brethren, being the stronger, to follow, so that if we say anything that needs correcting it can be corrected. Said she felt thankful that our lives were spared to meet together again, while many had been called to pass behind the veil. Said, I feel to look up to the Priesthood, but I also love to hear the sisters speak. In my remarks I have ever enjoined it upon the sisters to be obedient to the Priesthood, so they will never conflict. We have a great work before us; it is continuous, it will never lessen. I do not feel to be tedious, and do not wish to take up the time. There are many called; but few chosen; let us seek to be among the chosen ones. Let us work out our salvation, even unto a fullness of glory, is my prayer.

Sister Mary John followed with a few appropriate remarks, after which Bishop Tanner addressed the Conference, saying: I am pleased in hearing the reports of the societies; the labors that we are engaged in, with the desire to build up Zion, will tend to give us our reward, and God will sustain us, and without Him we can do nothing. Let our light so shine that all can see it. Let us be a blessing to the poor and cheer those that are cast down. Jesus says love your neighbor as yourself. When we go to help the sick let us go in the name of Israel's God; and then we will prosper.

Bishop Madsen said: I have watched with interest these societies ever since I became acquainted with them; even the name of Relief Society is sweet. In times of sickness and distress can you find a sweeter word than relief? Can anything be sweeter to the sisters in times of sickness and trouble than to have sisters come in to see them, bringing with them the Spirit of God? and they will be sure to comfort and relieve. We should at all times cultivate the principles of love and union, and then you would be always welcome, and the more strength you will have. I desire to live my religion, do my duty and be humble before God, and thus will we be saved.

Bishop Johnson said: It is through the goodness of God that we are enabled to meet together again. I endorse all that has been said. Let us attend to our duties and put our trust in God instead of the doctors, and then

the Lord will remove the sickness from our midst, and not before.

It was moved that we adjourn until 1:30 p. m. Benediction by Bishop Tanner.

Afternoon session convened at the time appointed, most of the time being taken up by the Presidents with verbal reports of their societies, each testifying to the faithfulness of the faithful few.

Ma Smoot, as she is affectionately designated, said the sisters have a good excuse for not being at meeting at this busy season of the year. I am pleased with our reports; I would like to praise the sisters for their good works, for I like to be praised sometimes when I do anything that deserves praise. Let us improve our time, that we may not be too late to enter the kingdom of God.

Our aged sister, Mother Duke, made a few remarks, saying: While listening to Sister Smoot I have had peculiar feelings. I am getting along towards the grave; many have already gone before, some have gone since our last Conference. Where are their spirits? They are mingling with those behind the veil; and we too will soon be there. The founders of this latter-day work are there; we have associated with them, they have traversed this earth without purse or scrip, sometimes without food, to bear their testimony to this generation; we are their sisters that associated with them in the eternal worlds, and we shall meet with them again. I am glad to mingle my voice with you in telling of the goodness of God, that the Spirit may flow from one to another. Your faces shine; the outside world does not know what we know. We are children of the Most High God, and Father takes care of us.

Sister L. W. Kimball spoke in the interest of the WOMAN'S EXPONENT; also notified those present that there were a few more of those homemade silk handkerchiefs for sale. Exhorted the sisters to pray for Sister Zina D. Young and those with her, and added, "May life, health and peace be your portion, is my prayer."

Ma Smoot said: While listening to my sisters speaking of the goodness of God, and speaking of the laborers, I think with Sister Eliza R. that the Teachers have the greatest burdens on their shoulders; we often ask for the prayers of our sisters; if we as societies, or wards, would make it a matter of prayer for any particular thing we want, the Lord would hear our prayers, for He has said where two or three meet together in my name, there will I be also. I see many faces here to-day that are aged, and I feel tender towards them, for I am one of them myself. Let us pray for one another that we may continue faithful. Amen.

It was moved that Conference be adjourned for three months. Benediction by Bishop Johnson.

CAROLINE DANIELS, Sec'y.

HOW TO OBTAIN IT.

Not a very intelligent caption I will allow; and I will also admit that the rhetorical rule, requiring the first sentence of an article to foreshadow that which is to follow has not been adhered to. However insignificant it may appear, there were reasons both for the unintelligent caption and for the equally mysterious initiatory sentence. Had it been headed "Influence," which would have conveyed an idea of the burden of the article, it would have proved uninviting, and few would have read even this far; while, had the first sentence been consistent with the rhetorical rule above referred to, those who perused that far would have arrived at the conclusion that it was the same old thing they had read a hundred times, and which had been threadbare from the first.

While it is not my intention to moralize in this regard, it will not be amiss if a hint known well among the Bohemian fraternity, is dropped to literary tyros: Hide, as long as you can—and still retain the attention of your readers—that which you intend to say. The more mystery you infuse into your productions, of whatever nature, the better the great and intelligent public will like them. If there are any who dispute this assertion, I have but to refer them, for irrefutable proof, to the thousand and one dodges resorted to by the proprietors of quack medicines to secure public attention. A reader may suddenly become interested in the description of a new disease, and find that it can be cured by Simon's patent swill; he will see that a buried city has been unearthed, and after reading a few lines, finds that the discovery of this lost city is like the discovery of great cure for all evils, etc. The more mystery you have, the better your readers will like it. It is just as well also to remind readers, that they often miss many a jewel thought because the writer has been unfortunate enough to clothe it with a homely or threadbare heading. Readers should recollect that, as many a true and noble heart beats beneath a homespun coat, so many a bright and valuable idea may plod through the world under an old and despised title. I'm afraid my preface will be longer than my book, but here's for it.

Peculiar people have peculiar notions about influence, and some people who are not peculiar also have peculiar ideas about it. Nothing particularly original is claimed for the idea, but I hold that influence and confidence are so closely allied that it will take a remarkably discriminating mind to separate them; at least they are that closely allied for the purposes of this article. It is a popular idea that money will bring influence, and it is true; that power will secure influence, which is also true; but it is an ephemeral influence, which reflects no credit on those exercising it. Influence, however, will win wealth and power; in fact, it is a power, as potent as any that can be wielded.

In life the first thing to be striven to maintain—it applies to children, to boys and girls, to men and to women, to all with the same force—is honesty and uprightness in all things. These should be maintained for themselves alone; for, like virtue, they are their own reward. Ambition is an element in every life—that is, every life not blighted too early by affliction, or by ignorance; and the gratification of ambition is the exercise of influence—for influence is a mighty power. To obtain this influence different methods are devised by different minds; but I do not care how well laid the plans may be, upon what logical deductions they may be based, nor how carefully and fully they may be carried out, unless they are founded upon upright principles, they will fail. They may triumph for a time, but the foundation is of sand, and when the waves run high the sand melts away in the ocean, and the super-structure falls a ruined mass, a monument, while the the memory of it lasts, to the folly of the designer.

It is a common assumption that popularity is influence; no greater fallacy can be entertained. Popularity is of momentary development—borne for one brief moment in the wind of public opinion, and then lost to all eternity; while influence, like confidence, is a plant of slow growth. Years are required for its roots to take a firm hold, but when once it has become congenial to the soil, the mightiest hurricanes of envy, and malice, and hatred, blow round it in vain. It is a rock of adamant, a loadstone, attracting the honest and the true. Nothing is so thoroughly disgusting as the desire manifested on all sides, by men and by women, for public notoriety, sought for under the impression that it is popularity. It

is a mistaken idea. Influence, like true love, comes unasked, and following in its wake may be found all that is so vainly sought and so ardently desired, by those who resort to petty expedients and trifling devices for a little *eclat*.

The man of influence is one whose whole life supports him in all he says and all he does. If he says he will do a thing, the history of that man's life passes through the minds of his hearers, and every former act comes to the front, and declares in words of gold, that he will do what he says. He has proven himself to be a man of truth and of honesty, and all who know him know that his word is as good as his life. He has won their confidence. I do not care how ignorant that man is; I do not care how bad may be the people among whom he lives, that man must have influence. It is as sure to follow an upright course, as disease is to follow a violation of the laws of nature; and I do not care how polished a man may be, how intelligent, how educated, how eloquent, if he is not honest, if he is not truthful, he can wield no personal influence. He may talk with the tongue of an angel, he may tell the truths of a God—and people will believe them because they are true—but they come with no force from the lips of the liar, or the politician, or the hypocrite. While the man of honesty tells his simple truths, and they are treasured, because his hearers know he would not tell them what he does, unless he firmly believed what he says.

Honesty and truth, morality and the virtues are the foundation for influence, and unless you observe these cardinal principles, you may as well strive to get the moon as to obtain a permanent influence.

Do not be misled. You must be good to be influential; and after a few years of honesty and truthfulness, you will find your power increase as you are intelligent; and the longer you follow such a course greater will become your power, for every act of your lives will back you up in what you say. That is the way, and the only way to obtain influence.

SIMPLE SIMON.

MISCELLANEOUS.

THE Iowa Woman Suffrage Association will hold its tenth annual convention, in Marshalltown, Nov. 10 and 11, 1881.

ANNA E. Dickenson is to begin her theatrical tour on the 2d of January, as Hamlet, following that with Claude Melnotte and Macbeth.

MRS. Zina D. Young and Dr. Ellen B. Ferguson were just leaving Albany to attend the congress at Buffalo at date of last letters received from them.

THE Woman Suffrage Society of Polk County celebrated its eleventh anniversary by a tea party on the 25th ult. in Des Moines, at the residence of Mrs. M. J. Coggeshall.

SUPPOSING all the great points of Atheism were formed into a kind of creed, I would fain ask whether it would not require an infinitely greater measure of faith than any set of articles which they so violently oppose.—Addison.

THE ladies are to the fore in the Higher Local Examinations. While only sixteen men presented themselves for the Cambridge University test last June, 866 women above the age of eighteen years offered themselves at the centres. Honor to whom honor is due!

MRS. Hayes, wife of ex-President Hayes, gave a reception last week at the pleasant residence of ex-Governor Claflin, Newtonville. It was of an informal nature, and was well attended by the representative families of Newton. It lasted from three till six o'clock. Afterward Mrs. Hayes and Mrs. Claflin paid a

visit to John G. Whitier, at his home in Danvers.—*Ex.*

THE ninth annual congress of the Association for the Advancement of Women met at Buffalo, N. Y., on the 19th inst. The attendance was large, delegates being present from nearly all the cities in the Union. An able and exhaustive inaugural was delivered by Mrs. Julia Ward Howe. Papers by Mrs. Mary F. Eastman, on "Factory Girls," and by Kate Gannet Wells, (all of Boston,) on "Outdoor Occupation," were read.—*Ex.*

YOUNG "Coningsby's" future home, into possession of which he will come when he is of age, is in the meantime to be let for his benefit. Hughenden will probably fetch a good rent. Many people would like the honor and glory of living where the Tory chief lived. Coningsby will thus have another addition made to the fortune which is to be carefully nursed for him. It is small enough now, but Lord Beaconsfield has chosen careful executors; and when the impassive youth comes of age, he will probably have quite enough to support the peerage which it is said the Queen hopes to give him, and his uncle's party might easily obtain for him.

LORD Beaconsfield must have been a joy to the printers if, as the manuscripts of some of his early novels seem to show, he was in the habit of writing on both sides of the paper. The author of "Vivian Grey" knew how to be original, even in little things. It appears that his handwriting was not more legible in his early than in his later years. How many distinguished authors have taken a pride in their caligraphy? Dickens did, and so did Thackeray. The MSS. of "Little Dorrit" and "Martin Chuzzlewit," which are to be seen at the South Kensington Museum are models of penmanship. Thackeray always wrote a hand which seemed in keeping with the delicate fancy and artistic finish of his work. But there are exceptions, and if any one wants to know how villainously a great man can scrawl his ideas, he should look at the handwriting of Carlyle.

YOUNG MISSIONARIES.

ON Monday morning, October 24th, Bishop O. F. Whitney, left this city on a mission to Great Britain. Brother Whitney is eminently gifted with a versatility of superior talents, which ably qualify and endow him to labor as a writer or preacher in the ministry to which he has been called and ordained by the servants of God. We sincerely wish him a safe and pleasant journey to his place of destination. On the 9th of August Elder John Q. Cannon started on a mission to the same place. Brothers Whitney and Cannon were both employed on the editorial staff of the Deseret News for some time previous to their call to this mission. They are young men of bright promise, of whom much is expected, and we have no doubt they will succeed admirably in their field of labor in the European mission, but they will be missed in many places here, where they were greatly beloved and esteemed.

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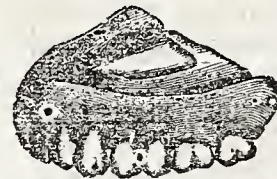
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WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

Vol. 10.

SALT LAKE CITY, UTAH, DECEMBER 1, 1881.

No. 13.

THE PRAISE OF CHARITY.

13TH CHAPTER OF 1ST CORINTHIANS.

Had I the power to speak with tongue
Of angel from the highest sphere,
As sounding brass I should become,
If charity were wanting here!

And though I stood as one of old
To prophecy of things to come,
With language apt, and spirit bold,
Or with the gift of unknown tongue;
Or could I by my faith remove
The mountain from its pristine site;
Or all the hidden mysteries prove,
And lay them bare to human sight—
Before the Omniscient eye of God,
He has declared I still should be
"As nothing!"—but a humble cloud—
If lacking Heaven-born Charity!

And tho' my goods to feed the poor
I give—assuming saintly guise,
The Omniscient Judge would close the door
Of mercy from before mine eyes,
If charity did not propel
The motive spring of action here;
And vain 'twould be for me to tell
I'd fed, and clothed, and shed the tear!
And though upon the funeral pyre
My body to be burned I'd given,
If charity did not inspire
All closed would be the gate of heaven!

What strong, uncompromising creed
In thrilling words is here laid down?
Assist thy people in their need,
Or, Father, they will lose their crown!

And now the sweet and gentle form
Of charity is held to view,
By pen Omniscient she is drawn
Exemplar there for me, and you!

She suffereth long—is ever mild,
Endureth all things, day and night,
Believeth all things, as a child,
And hopeth all things good and bright.

When all the elements decay,
And prophecies and tongues shall fall,
Blest charity shall soar away
Beyond creations' boundless pale!

And now abideth faith and hope
And charity!—these holy three!
For all there is immortal scope,
But oh! their crown is charity!

HANNAH T. KING.

Salt Lake City, Nov. 7, 1881.

PEN SKETCH OF AN ILLUSTRIOUS WOMAN.

ELIZA R. SNOW SMITH.

CONCLUDED.

P. S. It has been said that a woman's letter is never finished without a postscript, for she is sure to forget some idea or sentiment which must be added; and in the present instance I beg the indulgence of my readers for forgetting one *important item* in the history of Sister Eliza, which should be chronicled among her other literary works of merit. I have sought in this pen sketch of her life to gather up all facts which would tend to stimulate the young to follow in her footsteps, and also to record the real work of this venerable lady, that the Saints might comprehend and appreciate her multifarious labors. Directly after issuing the Primary Hymn Book for the children, of which,

by the bye, over twelve thousand copies have already been sold, and ten thousand are to be issued very soon, Sister Eliza, with her quickness of discernment, saw the necessity of a TUNE BOOK, to accompany the Hymn Book, and set about preparing it immediately. She arranged the hymns to selected music, although most of the musical composition was original with our people; this she carefully compiled for the publishers previous to her visit to St. George last winter. The Tune Book has been a great help to those who have charge of the Sunday Schools, as well as the Primary Associations, and is now used in nearly every settlement in Zion. It proves the versatility of talent possessed by this clever woman, and shows what one may accomplish even at what is considered an advanced age, by application and continuity. Her labors for the children of Zion have been almost unceasing, and she is at the present time diligently engaged in compiling a series of books of recitations and dialogues for their especial benefit.

The following poem, composed for the purpose of closing this history of her life was handed to me some time since (you may perhaps wonder I should forget it), and furnishes another reason for my postscript. The lady speaks for herself her own sentiments, expressing her ideas of the vanity of all earthly fame as compared with the glories of futurity, if we secure the prize which the Apostle designates as "the mark of the high calling in Christ Jesus." E. B. W.

BURY ME QUIETLY WHEN I DIE.

When my spirit ascends to the world above,
To unite with the choirs in celestial love,
Let the finger of silence control the bell,
To restrain the chime of a funeral knell:
Let no mournful strain—not a sound be heard
By which a pulse of the heart is stirred—
No note of sorrow to prompt a sigh:
Bury me quietly when I die.

I am aiming to earn a celestial crown—
To merit a heavenly, pure renown;
And, whether in grave or in tomb I'm laid—
Beneath the tall oak, or the cypress shade:
Whether at home with dear friends around,
Or in distant lands, upon stranger ground—
Under wintry clouds, or a summer sky:
Bury me quietly when I die.

What avails the parade and the splendor here,
To a legal heir to a heavenly sphere?
To heirs of salvation what is the worth,
In their perishing state, the frail things of earth?
What is death to the good, but an entrance gate
That is placed on the verge of a rich estate,
Where commissioned escorts are waiting by?
Bury me quietly when I die.

On the "iron rod" I have laid my hold;
If I keep the faith, and like Paul of old
Shall "have fought the good fight," and Christ the Lord
Has a crown in store with a full reward
Of the holy Priesthood in fulness rife,
With the gifts and the powers of an endless life,
And a glorious mansion for me on high:
Bury me quietly when I die.

When the orb of day sinks down in the west,—
When its light reclines on the evening's crest—
When the lamp in the socket is low and dim—
When the cup of life is filled up to the brim—
When the golden Autumn's brief glass has run,
And gray Winter with whit'ning tread moves on—
When the arrow of death from its bow shall fly:
Bury me quietly when I die.

Like a beacon that rises o'er ocean's wave,
There's a light—there's a life beyond the grave;
The future is bright, and it beckons me on
Where the noble and pure and the brave have gone;
Those who battled for truth with their mind and might,
With their garments clean and their armor bright:
They are dwelling with God in a world on high:
Bury me quietly when I die.

E. R. S. S.

Salt Lake City, July, 1881.

SCENES AND INCIDENTS IN NAUVOO.

BY HELEN MAR WHITNEY.

A thousand and one opinions are being daily expressed concerning the polygamous "Mormons" and their destiny, but the more they try to solve the problem the harder and more intricate it becomes, which is the natural consequence of ignorance.

The results which they predict would be inevitable were it the work or scheme of men, but as it is the work of the great God, who will not behold iniquity with any degree of allowance, and having promised that the kingdom shall not be given to any other people; if we sin He will punish, and if we go astray He will chasten us. Every principle which the Lord reveals for the exaltation of mankind may be perverted, which leads to degradation, and even to everlasting damnation. There always has been and always will be those who pervert the ways of the Lord. The tares must grow with the wheat until the harvest.

"Mormonism," so-called, would have died a natural death years ago if it had been the "fraud" which the world represents it.

The schemes and threats of men have but little weight with those who have been made familiar with them from their earliest remembrance, and have become accustomed to the sound, as we do to the idle winds or the barking of a few curs. The conflict is between them and our God, who has never forsaken His people; but He does not expect us to sit quietly down and fold our hands in idleness, while our enemies are publishing their outrageous falsehoods to blind the eyes of the weak or credulous to the most glorious truths of heaven, and to throw ignominy and dishonor upon our people, more especially the women and innocent children, who are as much farther advanced in the ways of God and the order of heaven, as our slanderers are in the road to perdition, but to use every honorable means to defend ourselves against their vile attacks.

The following truthful description of the Prophet Joseph and his brother, Hyrum, I think very appropriate at the present time, and it is quite a treat to read the sentiments of unbiased and liberal-minded men, who could afford to give due credit even to "Mormons." It was written to James Gordon Bennett by a correspondent of the New York *Herald*, who was stopping in the city of the Saints, which he designated as the "nucleus of a Western Empire:

"Joseph Smith, the President of the Church, Prophet, Seer and Revelator, is thirty-six years of age, six feet high in pumps, weighing two hundred and twelve pounds. He is a man of the highest order of talent and great independence of character—firm in integrity, and devoted to his religion; in fact, he is a *per-se*, as President Tyler would say. As a public

speaker he is bold, powerful and convincing, possessing both the *suaviter in modo* and the *fortiter in re*; as a leader, wise and prudent, yet fearless as a military commander; brave and determined as a citizen, worthy, affable and kind; bland in his manners, and of noble bearing. His amiable lady, too, the *electa cyria*, is a woman of superior intellect and exemplary piety—in every respect suited to her situation in society, as the wife of one of the most accomplished and powerful chiefs of the age.

"Hyrum Smith, the Patriarch of the Church and brother of Joseph, is forty-two years of age, five feet, eleven and a half inches high, weighing one hundred and ninety-three pounds. He, too, is a Prophet, Seer and Revelator, and is one of the most pious and devout Christians in the world. He is a man of great wisdom and superior excellence, possessing great energy of character and originality of thought."

The following interesting extracts are taken from a letter addressed to the Editor of the New York *Herald* by an officer of the U. S. Artillery, dated City of Nauvoo, Ill., May 8, 1842:

"Yesterday was a great day with the 'Mormons.' Their legion, to the number of two thousand men, was paraded by Gen. Smith, Bennett and others, and certainly made a very noble and imposing appearance. The evolutions of the troops would do honor to any body of armed militia in any of the States, and approximates very closely to the regular forces. * * * Before many years this legion will be twenty, and perhaps fifty thousand strong, and still augmenting. A fearful host, filled with religious enthusiasm, and led on by ambitious and talented officers, what may not be effected by them? Perhaps the subversion of the Constitution of the United States; and if this should be considered too great a task, foreign conquests will most certainly follow. Mexico will fall into their hands, even if Texas should first take it.

"These 'Mormons' are accumulating like a snowball rolling down an inclined plane, which in the end becomes an avalanche. They are enrolling among their officers some of the first talent in the country. * * * Only a part of their officers, regents and professors, however, are 'Mormons,' but they are all united by a common interest and will act together on main points to a man. Those who are not 'Mormons' when they come here, very soon become so. * * *

"The Smiths are not without talent, and are said to be as brave as lions. Joseph, the chief, is a noble-looking fellow, a Mahomet every inch of him. The postmaster, Sidney Rigdon, is a lawyer, philosopher and Saint. Their other Generals are also men of talent, and some of them men of learning. I have no doubt that they are all brave, as they are most unquestionably ambitious, and the tendency of their religious creed is to annihilate all other sects; you may therefore see that the time will come when this gathering host of religious fanatics will make this country shake to the centre. A western empire is certain. Ecclesiastical history presents no parallel to this people, inasmuch as they are establishing their religion on a learned footing. All the sciences are taught, and to be taught in the college with Latin, Greek, Hebrew, French, Italian, Spanish, etc., etc. The mathematical sciences, pure and mixed, are now in successful operation, under an extremely able professor of the name of Pratt (Prof. Orson Pratt); and a graduate of Trinity College, Dublin, is President of their University.

"Now, sir, what do you think of Joseph, the modern Mahomet? * * * Who will say that the 'Mormon' Prophet is not among the great spirits of the age?"

The following, dated June 17, 1842, is also from the N. Y. *Herald*, and is headed: "Won-

derful Progress of Joe Smith, the Modern Mahomet.—Spread of the Mormon Faith, and a New Religious Revolution at Hand."

"By the mails last evening we received a variety of letters and papers from Nauvoo, the capital of the new religious revolutionary empire, established by Joe Smith; and also from other towns of Illinois, exhibiting the extraordinary progress of this most extraordinary people, who call themselves the 'Latter-day Saints.' These letters and papers are as follows: First, a letter from a United States artillery officer traveling through Nauvoo, who gives an original glimpse of the Mormon movement there. Second, an extract from the *Sangamo Journal* of the 3d of June—a newspaper in favor of the Whig party, and opposed to the Mormons on account of their locofoco tendency, requiring a review of their military organization. Third, a law of the Mormon city of Nauvoo, extending toleration towards all religions; even Mahometan, and assuming power to legislate for all with imperial *nonchalance*. Fourth, a public meeting of Mormons in Nauvoo, developing their sentiments and position in the elections in Illinois. Fifth, a letter to Mrs. Emma Smith, the wife of the Prophet, from a lady in Edwardsville, exhibiting the singular mixture of piety, politics, tact and shrewdness of those who believe in Mormonism. All these letters and documents disclose a most extraordinary movement in human affairs. What they mean we can hardly tell, but is it not time for some great religious revolution, as radical as Luther's, to take place in the Christian world?"

"In the early ages of antiquity, before the dates of the monuments of Egypt, we have distinguished names handed down to us by tradition—Brama, Vishnu, Confucius, Zoroaster, Isis, Osiris, including Adam, Seth, Noah, Abraham, were the master spirits of great antiquity throughout the ancient world. In later times, Moses and the Prophets, Peter and Paul and the Apostles of Christ, and even Mahomet, who acknowledged the truth of Christianity. Each of these movements was a religious revolution, but that which followed the time of Adam, Seth, Noah, Abraham, Moses, Christ and the Apostles, has developed the only true system of morals, of belief, of revelation, of prophecy, of man, of God, of eternity. When the Christian Church was overwhelmed with follies and superstitions of Rome, and the thousand quarreling sects of monks and idlers, a fresh spirit arose in the world—a spark came down from heaven—Luther lifted up his voice, and a religious revolution started at his word, and renovated Christianity. But a new age has come, a fresh infusion of faith is required, a strong impulse is rendered necessary.

"May not this wonderful Mormon movement be the signal for a new religious revolution? Is not Joe Smith its master spirit, and General Bennett its military spirit? The vast progress of the last century in art and science, through steam and type, has changed the nature of man and society. Is it not necessary that a new religion and a new faith should come down from heaven, to carry out the destiny of the race under its present condition?"

"It is very evident that the Mormons exhibit a remarkable degree of tact, skill, shrewdness, energy and enthusiasm. The particular features of their faith are nothing against their success. Do they believe their new bible, their virgin revelation, their singular creed? If they do so with enthusiasm and practice their shrewd precepts, the other sects will fall before them. This is certain—this is human nature. In Illinois they have already shown how to acquire power and influence, by holding the balance of power between both the great parties. *They can already dictate to the State of Illinois*, and if they pursue the same policy in other States, *will they not soon dictate to Con-*

gress and decide the presidency? In all matters of public concernment they act as one man, with one soul, one mind and one purpose.

"Their religious and moral principles bind them together firmly. They may be, and have been abused and calumniated—partly true, partly false—but whether true or false, these attacks only increase their popularity and influence. Unlike all other Christian sects, they adopt at once all the modern improvements of society, in art and literature; and from their singular religious faith give the highest enthusiasm to the movement at large. There is nothing odd, or singular, or absurd about them.

"Verily, verily, we are truly living in the 'latter days,' and we should not be surprised to see that the Mormon religion is the real Millennium already commenced. One thing is certain—the Mormons are so constituted that in these temperance times they will swallow up all the other lukewarm Protestant sects, and the moral and religious world will be divided between the Pope and the Catholics on one side and Joe Smith and the Mormons on the other. The oyster is opening and soon will be equally divided."

The writers of the above, though rather extravagant in some of their ideas, spoke more truths than we have been accustomed to hear for a long time, and many more than the opponents of "Mormonism" would be willing to admit, though they oftentimes do so unwittingly.

We are entirely too clannish to suit the agents of his Satanic majesty, who knows as well as we that "union is strength" and power, and that his craft is in danger; he therefore abhors it. But as the religion of Jesus Christ, whose ways are pleasantness, whose paths are peace, whose end is perfect joy," teaches us to become one, and as we choose to obey the Almighty, who, I would ask, among His groveling subjects, should claim the right of saying, "Why do ye so?" This is the last religious revolution, and our faith and enthusiasm have been equal to every emergency. In all that we undertake we are in earnest, because we know that we are fighting under the bright and glorious banner of Truth, and though the lot of man is trouble, and we are looking and preparing for it, and for the time when the whole world will unite to fight against this work, we have nothing to fear, for truth, though crushed to earth, will rise again.

If those not of our faith, who visit our cities, came with a determination to lay aside their prejudices, to learn the facts concerning us, or our religion, nothing would give more pleasure than to tell it them; but too many who have come here, after being treated with every politeness and escorted to seats in our Tabernacle which are reserved for the stranger, sit there, under the very altar of the Lord's Supper, in the hearing of Saints who assemble to worship God, and spit out their venom, or make ridicule of every thing that we hold sacred.

But the most despicable characters are the overly righteous souls, who are filled with such *holy horror* at the mention of "Mormon" polygamy, and are the ones whom we look upon with suspicion, and set them down as among the most corrupt of hypocrites. It is through their paintings and misrepresentations that those at a distance join in the cry of the hunters and hounds, for no other reason only because they see others do it. Many who are among us (for self-interest or jealousy) keep up the hue and cry about the dreaded "Mormons" who are spreading over these Territories, etc., till their ignorant dupes might easily suppose that this people, who sought refuge in the Rocky Mountains, were preparing to swallow them up at one mouthful; and more than likely take in the whole planet.

If everybody had been as much concerned and interested in their own affairs, and attended

as strictly to them, as have their far off peaceable neighbors (who believe in and practice the principle of "minding their own business"), they might possibly have kept their own gardens from being overrun with those rank weeds and briars, the thorns of which will yet tear and pierce their tender flesh till they are reminded of the innocent blood which they have caused to be shed, and of the tears of the widow and the fatherless and the oppressed exiles, who patiently endured long years of poverty and suffering, brought upon us in consequence of their cruel and wicked falsehoods. It would be well for them if they would stop and reflect a little, and instead of shutting their eyes and ears listen to the voice of truth, and let common sense and reason govern them instead of that "green-eyed monster," that fills their mouths with lying words, and "Slander, the foulest whelp of sin." It was this that caused Cain to slay his righteous brother, Abel, and the Jews to hate and crucify the Savior, and to kill the Apostles and Prophets, because they would not forsake their religion; and as *they* have severely felt the result of it, so is this nation now feeling the scourging hand of the Almighty.

To be continued.

ERE COMES THE NIGHT.

What though so difficult is life at best?

What though so longingly we sigh for rest?

Yet must we patiently keep doing, lest

Lost is one moment of the precious light?

Upon our right and left, Death's shadows fall,

Shrouding the high and low, the great and small;

"Work while 'tis day," e'en thus their voices call,

Ere comes the night.

The day is nearly spent, low sinks the sun;

Our friends are all departing, one by one;

Almost, we wish our needful task was done—

That we might enter yon Elysium bright;

But oh! my soul, be not the least deceived—

Mortals must work, though weary and aggrieved,

For here a victory must be achieved,

Ere comes the night.

Oh, life! so brief, fraught with results so grand,

Nor morn, nor evening, should we stay our hand;

The living claim our help, the dead demand

Remembrance, too—who died without the light;

Duties of different grades, forever blending—

Labors of love, our human strength transcending;

Yet must these tasks be done, that seem unending,

Ere comes the night.

Willing the spirit, but the flesh is frail;

Unnumbered ills our best resolves assail;

We fear, lest at the last our strength should fail—

Ere to eternal bliss we earn the right,

Lest, sore discouraged, sinking in dismay,

Losing the light of Faith's celestial ray,

We even might become a castaway—

Ere comes the night.

Oh, Thou, Who knowest whose desire is pure,

Oh, Thou, "Whose mercy dost for aye endure,"

Help us to everlasting lives secure,

Before this fleeting life shall vanish quite.

So much, so much 'tis needful he should do,

Deign to assist us, and our strength renew;

Without Thine aid we never can get through

Ere comes the night.

But oh! the tranquil rest, so sweet and sound,

Of the worn body, in the quiet ground,

In blest oblivion, till "The Trumpet's sound"

Quickens the dust, by God's supremest might.

And oh! the full expansion of the spirit,

When this frail dwelling "'twill no more inherit;

Ah! but our future bliss we now must merit,

Ere comes the night.

EMILY HILL WOODMANSEE.

S. L. City.

A VERY impressive funeral service in memory of President Garfield has been held in Berlin.

A DISTINGUISHED WOMAN.

ZINA D. H. YOUNG.

CONTINUED.

In the preceding chapter of the history of Sister Zina an error was made in the name of her grandmother on the mother's side, which was Dorcas Dimock instead of Diantha as stated.

The Huntington family embraced the Gospel at a very early day in Watertown, N. Y., and Zina D., when only fifteen, was baptized by the Patriarch Hyrum Smith, August 1, 1835, and shortly after went to Kirtland with her father's family. Sister Zina had many wonderful spiritual manifestations while very young. On one occasion, at a fast meeting in the Kirtland Temple, she heard a whole invisible choir of angels singing; there seemed to be myriads of melodious voices, whose sweet and tuneful harmony filled the spacious building. She was also in the same Temple at the memorable Pentecost, when the Spirit of God filled the house like a mighty rushing wind. Zina was also one of the members of the Kirtland Temple choir, of whom there are at present but a small number living.

The Huntingtons removed with the Saints from Kirtland to Far West, Mo., Zina accompanying them. In Missouri she, in common with others, experienced many very severe trials and encountered great hardships, through the persecution brought against the people of God. Although only a young girl, she had great faith, and her integrity to the Gospel was as unflinching then as now. On the 18th of April, 1839, the Huntington family, including Zina D., left Far West for Illinois, arriving at Quincy on the 25th inst., and reaching Commerce, afterwards called Nauvoo, on the 25th of May.

The Saints were very poor, and many of them were suffering from fever and ague, and other diseases brought on by privation and hardship; they had been driven from their homes in Missouri, without any preparation for journeying, and had suffered beyond the power of pen to portray. Mrs. Huntington, Zina D's mother, was taken with a congestive chill, on the 24th of June, and afterwards one after the other of the family succumbed to disease consequent upon fatigue and privation, until there was only a boy twelve years old to give them even a drink of cold water. During this time of affliction the Prophet Joseph, with his characteristic sympathy for all suffering, showed them great kindness, doing all in his power to comfort them, and at one time made them tea with his own hands. Early in the morning of the 8th of July, 1839, Sister Huntington's spirit took its flight, without even a groan or a quiver of the lip. There were only two of the family able to follow her remains to their last resting place on earth. Zina says: "Thus died my martyred mother! The Prophet Joseph often said that the Saints who died in the persecutions were as much martyrs of the Church, as was the Apostle David Patten, who was killed in the defense of the Saints, or those who were martyred at Haun's Mill. And my beloved mother was one of the many bright martyrs of the Church in those dark and terrible days of persecution."

Sister Zina was married in Nauvoo, and had two sons born to her, Zebulon and Chariton. It was a most unhappy and ill-assorted marriage, and she subsequently separated from the husband who was so little suited to be a companion for her through life. Joseph Smith taught her the principle of marriage for eternity, and she accepted it as a divine revelation, and was sealed to the Prophet for time and all eternity, after the order of the new and everlasting covenant.

Sister Zina was an active member, although

quite a young woman, of the first organization of the Relief Society at Nauvoo, and was practically interested in the benevolent work of that institution.

When the Temple had been so far completed as to admit of ordinances being performed therein, Sister Zina did not hesitate to go forward and receive the blessings and endowments given there to the faithful Saints. She was united in marriage for time to Brigham Young, and with the Saints left Nauvoo in the wintry month of February, and crossed the Mississippi River on the ice. Many were the hardships of that eventful period, but Zina was ever true, full of courage, inspired with faith, and able to comfort others in the darkest hours of that weary pilgrimage.

To be continued.

NOTES AND NEWS.

THE Massachusetts Woman Suffrage Society will devote its special effort this winter toward securing municipal suffrage for woman.

THE Pennsylvania Railroad Company is making an effort to abolish the improper use of the word "depot." The word station is to be used on its lines henceforth, and even the great "Union depot" at Pittsburg is hereafter to be known as the "Union station." Richard Grant White is thus indorsed. The word depot means a place of storage of goods. Station is the correct word. Railroads may have their depots for freight, but not for passengers.

MR. Edgar Bruce, the lessee of the Prince of Wales Theatre, may congratulate himself upon being the only manager who has had the honor of producing a play in the presence of her Majesty, Queen Victoria, for more than twenty years. That period has elapsed since the Queen, in company with one or two of her children, went to the Adelphia Theatre to see "Colleen Bawn;" and from that time forth her Majesty, formerly so ardent a supporter of the drama, has never been inside a theatre nor an opera house. The Prince of Wales, however, deeming it likely that the Queen, whose highland home is so close to his own, would be induced to patronize a theatrical entertainment, if given at Abergeldie, summoned Mr. E. Bruce, who was at the time performing the "Colonel" at Edinburgh, and proposed to him to fit up a stage and bring his company to Abergeldie Castle. Mr. Bruce, aided by some local talent, soon turned the huge coach houses of the Castle into a charming miniature theatre, and on Tuesday night produced, before a large and distinguished audience, the comedy which has been running at the Prince of Wales since February last. Her Majesty arrived from Balmoral punctually at nine o'clock, and this was the signal for the other guests, who had assembled in the hall at Abergeldie, to pass into the theatre. Among those present were Beatrice, Louise, &c. &c. As her Majesty entered the room the band struck up the National anthem, and the welcome accorded to the royal party was of a most exceptionally cordial nature. The comedy at once commenced, and despite the somewhat cramped dimensions of the stage, and the still more trying ordeal of such an unusually brilliant audience, the actors acquitted themselves admirably, and the constant applause and laughter testified to the satisfaction with which the "Colonel" was received at Abergeldie. The curtain fell upon the last act at half past eleven o'clock, and her Majesty, who had thoroughly enjoyed the performance, expressed to Mr. Bruce (who was presented to her by the Prince of Wales) her gratification and approval. The Prince afterwards entertained the company to supper. Probably now the public may see a little more of their beloved Queen.

THE WOMAN'S EXPONENT.

EMMELINE B. WELLS, . . . Editor.

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SALT LAKE CITY, DECEMBER 1, 1881.

A PLEA FOR UTAH.

Not at any time within our remembrance has there ever been so much said in newspapers, and everywhere, publicly and privately, against the "Mormons," as at the present time; and we cannot help mentally exclaiming, What does it all mean? The "Mormons" are considered an ignorant people, despised by the great enlightened world at large; they occupy only a small Territory, they have scarcely any voice and no vote at the Capital! They are looked upon as an insignificant class. Only a few years ago, they were driven into the wilderness, exiled from society, their homes and the graves of their fathers. What has wrought this wondrous change? All sorts of suggestions are being made to Congress, in regard to dealing with the "Mormons!" The advice comes from editors, priests and peoples. One might suppose that in the multitude of counsel there would be safety, or that from all these sources there might be sufficient wisdom drawn to protect the United States from a handful of people. What are they afraid of? Do not people come to Utah and do just as they please? Have people been restricted here in worshipping God in their own way? Is it not proof positive of the fact asserted, when their chapels and churches are erected not only in the city, but in country towns, wherever it suits the convenience of the sect or party to go and settle? There is no place in all the broad land where American citizens are better protected in every right and privilege than in Utah. If not, why do they come here?

The "Mormons" are the old settlers, they are the land-holders and land-owners. It was they who wrested the desert from barrenness. They made the roads and bridges and dug the ditches and canals, plowed and planted and built, and inhabited and established law and order. Why should they be interfered with in their life, liberties or pursuit of happiness?

Why not allow them to worship God according to the dictates of their own consciences? What possible injury can they do this free and independent Republican government, this great and powerful nation? The Mormons are not popular, and therefore what influence can they have that need be feared? They wish simply to be respected in their rights as loyal citizens of the Republic, and *this* is too much for those who are so determined to oppose them. When the people of Utah have elected, by an overwhelming majority, a delegate to Congress, to protect or promote the interests of the whole people of the Territory, in whatever legislation may be brought forward concerning Utah, those who cannot possibly be interested in the matter, and certainly do not comprehend it, are ready to denounce the measures and vilify the man whose record is as clear as one can be made, and to effect this, circulate all the scandal and gossip that goes the rounds of newspapers and newsmongers.

So many things are brought up in this regard that one can scarcely enumerate the long list of evils, and so much advice given to Congress that it must be overcrowded. Congress is urged to put a stop to the numbering of ballots, which is an absurdity, as everybody must know who goes to the polls to vote, that the ballot is a secret one, and although the name must be looked up on the registration list, yet no clerk of election can tell by any means, unless informed by the person voting, which ticket he or she has folded and dropped into the ballot box. Another piece of advice given recently is that plural wives shall not hold property in their own right. How very noble, generous and high minded! How magnanimous in fact! How very unlike the charity of the Savior! Are plural wives not entitled to any consideration before the law? Why not? Are they not possessed of the same nature and gifted with the same powers as other women? In what do they differ? Many of them are the daughters of the Puritans and inherit the same undaunted heroism. We are sincerely sorry for those who so misunderstand and misinterpret the motives and actions of the Mormon women, and who are so anxious to bring about legislation to deprive them of the rights and privileges accorded them by the laws of the Territory. If they could only patiently wait and see the result of carrying out the views which seem to them to be so aggressive, and which are so decidedly unpopular in the nineteenth century. Is not the marriage question the all-important one in the history of nations past, present and future? It is the condition by which the law of human progression is balanced, both in quantity and quality, in race and color. It is the actual power by which is carried out in life, the first command given to the human family, to multiply and replenish the earth; which commandment is still in force. To improve in everything pertaining to a higher or more exalted life, or character, all the light and knowledge which can be produced should be brought forward. Strange that it never occurred to the great reasoners of the age, who are so anxious to reform and remodel society, that there might be conditions that required a change in the marriage relation. If such changes should be necessary woman must take a practical part in the innovation and the revolution which such a state of things is sure to produce.

If by self-sacrifice, or say by laying aside selfishness and becoming endowed with that nobility of character, which will grasp the higher good for the larger number, a few women have shown themselves equal to the effort? Examine without prejudice into the principles of this order of matrimony, and it will be found a remedy for many evils that now exist in the world, and are causing sorrow and misery. Not only actual death, but death to all the finer sensibilities of the soul, virtue, purity of life and the progression of race. Look at the large cities even in the new world! See the misery and degradation which is so fast increasing year by year, and then reflect if there is not something needed to allay the wicked practices of men, which is the primal cause, and their victims women. Is it not worth the grandest effort of the human soul?

The "Mormons" sought in coming here and reclaiming a desolate wilderness, by the grace of God and under His direction, to found a social system that should preclude all possibility of conditions such as exist in the world, at the present time, implicitly believing that the Constitution gave them this liberty. The majority of them have been sincere, and the results have been, as satisfactory as could be expected in one generation, with all the opposing influences brought to

bear against them from time to time in various forms and ways. Utah is growing and increasing in population rapidly. The industry, enterprise, and thrift of the people cannot be denied. The happiness and prosperity of the humble homes that exist throughout the country is something wonderful, unless one recalls the devotion of the occupants to God and their religion, which cannot but bring down the blessing of heaven upon labors thus directed. Then why not let well enough alone? There is no people more willing to accord privileges to all nations than the people of Utah. None who would more manfully maintain the honor of the nation. To them the Constitution is a divine instrument, given by inspiration. There is one right which cannot be denied, even to Mormons, the right to petition Congress, and although Mormonism may be unpopular, yet men who sit in the grand councils of the nation, profess to hold it as a sacred duty, to present a petition from any citizen of the United States. One of the greatest men who ever occupied the position of Chief Executive of the nation said: "So far from refusing to present a petition because it might come from those low in the estimation of the world, it would be an additional incentive, if such incentive were wanting."

But with God on the side of justice, what should the Latter-day Saints fear? Nothing. The great onslaught that is being talked of against the Mormons exists in the imagination of those who are anxious to bring such measures about, to further their own wicked purposes. It is the same spirit that has prevailed in other ages of the world, the self-same spirit that caused the Jews to cry "Crucify Him! Crucify Him!"

SISTERS' CONFERENCE AT COALVILLE.

The Relief Societies of Summit Stake held their Quarterly Conference at Coalville on Friday, October 28, which we attended by invitation, in company with Mrs. Sarah M. Kimball, of this city. Meeting commenced at ten a. m., Mrs. Mary Jane Atwood presiding. Minutes of previous Conference were read, in which were included the formal resignation of Mrs. Sarah S. Richards, the former President, who resigned on account of removing to another part of the country, and the fact that Mrs. M. J. Atwood had been formally chosen and unanimously elected to preside over the Relief Societies in Summit Co. Also that Mrs. Louisa Roundy had been chosen to preside over the Primary Associations of that Stake. Reports were read from the different branches, and verbal reports were also given, which were very satisfactory. Speeches were made by Prest. W. W. Cluff, Bishops Samuel Atwood, Jared Roundy and Salmon, and Bro. Beard, also by Mrs. S. M. Kimball, Mrs. E. B. Wells and the local sisters. Sister M. J. Atwood made some excellent remarks and although she expressed great timidity in regard to presiding, it was not apparent in her manner, which was dignified and impressive. The Conference only lasted one day, yet there was considerable business transacted and many suggestions made calculated to promote the interests of the organizations represented there. The Conference adjourned until the last Friday in March.

The sisters in Coalville are quietly but industriously working up a very prosperous millinery and dressmaking business in the interest of the Relief Society. They have built a house in a most desirable locality, forty feet long, and width in proportion, and being on a corner it is well lighted. In the front there is a very large show window, which answers nicely to display fancy

goods, of which they keep a good variety. It is well arranged with screens and curtains for the various departments of work. Five ladies are regularly employed there, and we were informed the establishment is well patronized by people from Echo and other places in the vicinity. They keep in the store a fine assortment of ladies' furnishing goods, for trimmings, etc., which is quite an advantage.

Shortly after the house was built the sisters gave a tea party, and had a very enjoyable time. The large hall is brilliantly lighted for evening with handsome chandeliers; and in fact the entire arrangements are suitable and in keeping with the purpose for which the building was constructed. We were informed it was all paid for, and the sisters of Coalville may congratulate themselves on having been so successful. It proves they are women of ability and enterprise, from small beginnings to have accomplished so much.

HOME AFFAIRS.

WORD has been received of the arrival at the Capitol of Hon. George Q. Cannon, Delegate from Utah to the 47th Congress.

BISHOP O. F. Whitney and party, who sailed from New York Nov. 2, in the S. S. Arizona, have arrived in Liverpool, having had a very pleasant and prosperous voyage.

PRESIDENT Taylor and party are still traveling in the settlements, holding meetings and making glad the hearts of the people. It is expected they will return about the 5th of the month.

At the Salt Lake Theatre, on Monday evening, Nov. 5, the Home Dramatic Club will appear in the play entitled "Our Boarding House." Mr. Henry Maiben, well known on the Salt Lake stage in former days, will take a part in the performance.

ON Sunday morning, Nov. 27, the Primary Association of the 17th Ward was re-organized by Sister Eliza R. Snow Smith. Mrs. Julia C. Howe was elected President, Mrs. Maria Y. Dougall First Counselor, Miss Belle Clayton and Miss Phebe Tingey also Counselors; Miss Nellie Alford, Secretary; Miss Flossie Alder, Assistant Secretary, and Master Willie Dougall, Treasurer. The meeting was addressed by Sisters E. R. S. and B. W. Smith. The first meeting will be held on Friday, Dec. 2, at 3 p. m.

"VOICE from the Mountains," is the title of a pamphlet of twenty-four pages, by Joel H. Johnson, published at the "Juvenile Instructor" office in this city. It contains a brief sketch of the author's life, and strong testimonies of the truth of the Gospel, as revealed to Joseph Smith. Bro. Johnson was born in Grafton, Mass., 1802, and has been a Mormon half a century; was with Joseph Smith when the Word of Wisdom was given him by revelation. The book is one our young people should read. It is for sale at the Juvenile Office, price ten cents.

WE call attention to the advertisement of "Wild Flowers of Deseret," and suggest to our readers that it would be suitable for Christmas Gifts. It is a book no one need be afraid to put into the hands of their children, and contains a great variety of poems. The author has struggled very hard to secure its publication, and is depending upon the sale of it to relieve her from the embarrassment incurred by publishing. Among other home manufactures, home literature should not be neglected. We have no hesitation in recommending the book upon its own merits. It is well worth the price, and more. Some of the poems are grand, some quaint and

sublimely touching. When you are purchasing Christmas Gifts, include "Wild Flowers of Deseret," which may be purchased at this office.

A SUMPTUOUS dinner was given on Wednesday, Nov. 23, at 12 m., by the officers of the Relief Society of the 10th Ward in this city, at the residence of the President, Mrs. Jane Earl. All the teachers of the Relief Society of the ward were invited, also the Bishop and his Counselors, with their wives. The following ladies were also present by invitation: Mesdames Eliza R. Snow Smith, Presendia L. Kimball, M. Isabella Horne, Bathsheba W. Smith, Elizabeth Howard, Elmina S. Taylor and Emmeline B. Wells. After dinner a meeting was held in the Ward meeting house, which was well attended by brethren and sisters, Mrs. Jane Earl presiding. A good spirit seemed to prevail, and much good instruction was given by the sisters mentioned above, and many suggestions made calculated to benefit the Society were they put in practice. Counselor James Woods made a few remarks at the close of the meeting, expressing his appreciation of the work of the different organizations in which the sisters were so earnestly and assiduously laboring, and referred to the order of the Church as set forth by the Apostle Paul, where, after enumerating the different degrees of authority, speaks of the helps; and certainly he considered these organizations were essential helps. Sister Eliza explained that President Joseph Smith stated in Nauvoo that whenever the Church of Christ was fully organized upon the earth, the Relief Society existed.

ATTENTION, SECRETARIES!

The Secretaries of Relief Societies in Salt Lake Stake are urgently requested to send in their semi-annual reports by the 5th of March, as it is impossible for the Stake Secretary to make a correct report unless she receives the report from each Society in due time.

M. ISABELLA HORNE, Prest.
ELIZABETH HOWARD, Sec'y.

IN MEMORIAM.

"She lived a Saint, beloved on earth
By friends and kindred dear,
Who knew her well and prized her worth—
Her memory still revere."

E. R. S. S.

Died, in the 15th Ward, S. L. City, Nov. 18, 1881, Mrs. Charlotte W. Griggs. Deceased was born in Dover, Kent, England, Nov. 4, 1818. She was baptized in Dover, Dec. 24, 1854, and came to America in 1856, crossing the ocean in the ship "Wellfleet," from Liverpool to Boston, where she landed on the 9th of July. Sister Griggs, with her family, remained in Boston, where she formed some pleasant acquaintances and lasting friendships with other Latter-day Saints who were temporarily residing there previous to coming to Utah. She was a woman of sterling integrity, and one capable of the most sincere and close confidence in companionship.

In June, 1861, she left Boston and came to the frontiers, crossed the plains in Captain Joseph Horne's company. On the way she met with a most terrible misfortune, the death of her mother by accident, being run over with a team. Mrs. Griggs, who was a widow, and her two sons arrived in Salt Lake City Sept. 13, 1861. The same year Charles, her eldest son, died at the residence of Bishop Hess, at Farmington.

Sister Griggs was a resident for two years or more of the Fourteenth Ward, was re-baptized in that Ward, but removed from there to Fairfield, in Cedar Valley, where she lived about two years; subsequently removed back to the city, where she resided until her demise. She

died at the home of her son, Thomas C. Griggs, who has but recently returned from a mission to England.

Sister Griggs had been for years an efficient teacher in the Sunday School, where she was greatly beloved by all. She had been a member of the Relief Society from its first organization to the time of her death, having joined the Society in the 14th Ward at the time it was organized by Bishop Hoagland. She was zealous in all good works, was benevolent and kind-hearted by nature, and delighted in doing good to others.

She was a firm believer in all the principles of the everlasting Gospel, and thought no sacrifice too great for the Gospel's sake. She sleeps in peace, and her memory is enshrined forever in the hearts of those who loved her. Her hopes of eternal life and a part in the first resurrection were strong to the last. The funeral was held at the residence of her son in the 15th Ward. There was a large number of friends and relatives assembled to pay the last tribute of respect to the deceased. The singing by the 15th Ward Choir was heavenly. Counselor D. H. Wells delivered an interesting and eloquent discourse, and was followed by Prest. Joseph F. Smith, who made an earnest appeal to the living to walk in the ways of eternal life.

E. B. W.

OBITUARIES.

DIED, in Moroni, Sanpete Co., Utah, Helena Sorenson, born in Denmark, 20th of January, 1822, and died Sept. 16, 1881, aged 59 years and seven months. She was the wife of Michael Sorenson. She was a Teacher for several years in Moroni Relief Society; has always been active and energetic in the performance of every duty pertaining to the relief of the poor, to the orphan and the sick. Sister Helena has lived and died a true Latter-day Saint. She bore her sufferings with great patience; she frequently spoke of death, but always with calmness and resignation to the will of her Father in Heaven. She was beloved by all that made acquaintance with her. She has passed away in the glorious hope of a part in the first resurrection. She has joined the hosts of friends behind the veil, who are looking forward to a re-union with those that remain. She is deeply mourned by her posterity and her many friends, who knew her loving disposition.

JANE BAILEY.

DIED, at West Porterville, Morgan Co, Nov. 6, 1881, of inflammation of the peritoneum, Catherine Smithurst, aged 61 years and 22 days. Deceased was born in Rumworth, Lancashire, England, Oct. 14, 1820; was baptized into the Church of Jesus Christ of Latter-day Saints Jan. 6, 1850; emigrated with her husband in 1855, but could only proceed as far as New York for lack of means. While she remained in that city she entertained many of the Elders who were on missions, and Prest. Taylor was a frequent visitor at her residence at the time that he was editor and publisher of the "Mormon." She emigrated to Utah in 1861. She was a faithful wife and mother unto death, valiant in the testimony of Jesus, her hopes never flagging nor her faith wavering in the promises of eternal life. She was the mother of thirteen children. She had been for years President of the Relief Society of this ward, and was energetic in that capacity and was always willing to respond to every call that was made of her, until her health failed in 1878, when she was honorably released from that office. She was subsequently called to be First Counselor to the President of the Primary Association of this ward, which office she held to the day of her death.

She passed away peacefully, surrounded by her relatives and friends, and was laid away to await the resurrection of the just.

"Millennial Star" please copy.

JANE BROUGH.

TWENTIETH WARD PRIMARY.

EDITOR EXPONENT.—The members of the Primary Association of the Twentieth Ward held their Quarterly Conference at three p. m. on Wednesday, October 19. Opened by singing and prayer; after which the programme, consisting of recitations, dialogues, songs and instrumental music, was carried out in a very able manner.

Remarks were then made by Brothers C. R. Savage, George Romney, William Salmon, T. B. Lewis, also Sisters P. L. Kimball and B. W. Smith, each encouraging the children to continue in the good work they were engaged in. We are never happy in doing wrong, and therefore, if we wish to be loved and admired by all our friends, we must try to do right. If we attend these meetings regularly and ponder over the instructions we receive here from time to time we will have joy and satisfaction; and when we grow up to be men and women, we will never regret the time we have spent here. Be faithful, and you will attain glory, not only in this world, but in the world to come.

One or two of the brethren donated some candy for the children and some presents for the officers; these were distributed, and Sister Howard, with an appropriate address, presented to Sister Emma Toone, our President, a beautiful Paisley shawl, in behalf of the members of the Association, as a token of regard and esteem for her unceasing labor and devotion to the Primary cause. This was followed by a poem written for the occasion, addressed to our President, composed and recited by Miss Isabelle Salmon.

CELIA SHARP, Cor. Sec.

R. S., Y. L. M. I. A. AND PRIMARY REPORTS.

FILLMORE.

The Primary Association of Fillmore held their first Annual meeting August 17, 1881. The children met at 2 o'clock p. m. Singing, "Open the door for the Children." Prayer by Master R. Russel. Singing, "Dare to do right." The roll was responded to by 154 members with sentiments and proverbs. Minutes of the previous Conference and annual report read and approved, followed by an address by Master Bryant Hinckley in behalf of the Primary Associations. Programme consisted of songs, dialogues and recitations, interspersed with Bible and card questions, which were promptly answered by the children. The exercises were all rendered in a creditable manner, much to the gratification and enjoyment of the parents and friends assembled.

A pair of beautiful vases were presented to the President and Counselors by the children, with love and appreciation.

President Hinckley and others addressed the children, commending them for the good order, the interest manifested and the advancement made; also gave them good counsel.

Meeting was adjourned until August, 1882. Sang, "We are a band of volunteers." Prayer by Master Frank Merrill. After the close of the meeting, the President and assistants passed candy, cakes and nuts to the children. A dancing party was given in the evening, which passed off pleasantly, making a day of rejoicing for the little participants.

G. HANSEN.

CHARLESTON.

Our Primary Associations here in Charleston are in a prosperous condition; we have two Associations here, owing to our scattered condition as a Ward. We gave the children the privilege of having a Fair, to encourage them and to bring forth some of their talent; it took place on the 3d of November, and was ably conducted by the President and her Counselors. A few brethren were present and did all in their power to encourage the sisters and the little folks.

Opened with singing by the children, Joseph Smith's first prayer." Prayer by our respected Bishop, N. C. Murdock. Singing by the children. Brief addresses were made by the presidents of the Associations and by a few of the brethren, which were all timely and good.

The articles on exhibition were too numerous to mention; suffice it to say we had from a full rigged ship to a baby's slipper, all homemade, the production of the youth of this place; also fancy cakes and loaves, made by the little girls, which, after exhibition, were readily sold for from fifty cents to one dollar each. Prizes will be distributed to the children according to merit. I might say that it will be quite a task for the judges, as everything was far beyond expectation.

We must not omit to give due credit to Brothers Richmond and Price for the great pains they had taken in decorating the school-room.

As this is the first thing of the kind that has taken place in Wasatch County, we thought it would be well to have it published in the EXPONENT, in hopes it may encourage others to go and do likewise.

The EXPONENT is a welcome visitor.

SARAH J. PRICE, Sec'y.

SPRINGVILLE.

Special meeting of Relief Society at Springville, Nov. 14, 1881, as Sisters E. R. S. Smith and L. Felt favored us with a visit. Mrs. Ann D. Bringhurst presiding. After the usual exercises Sister E. R. S. Smith introduced Sister Margaret T. Smoot, who, in addressing us, said this is a time that we should be faithful, and cease our light-mindedness. Felt thankful that she was a handmaid of God, thought it a high and holy calling. Reminded us of the Relief Society Conference of Utah Stake, to be held the 2d of December.

Sister E. R. S. Smith addressed the sisters, saying: We have our duties to perform, and it may cost as much to save us as our brethren. The work of God is a progressive work; we understand our duties to-day better than we did a number of years ago. We can make professions or not, just as we choose; we can become joint heirs with Jesus Christ, or gather the riches of this world around us and die and be forgotten. We are required to keep the commandments of God. If you are taking care of your families with an eye single to the glory of God, you are doing as much good as an Elder abroad. If I could arouse one sister that neglects her duty, to faithfulness, I should be amply paid for coming. Keep your eyes fixed upon heavenly things. The Relief Society was organized as a self-governing institution, to root out evil; if we were never a clog in the wheel, would not this help our brethren? Prest. Young said, "were I to live my life over again, I would have mothers pay tithing." In Goshen the Primary children pay tithing; this helps to turn their hearts to God. I organized the first Young Ladies' Association that was organized in Utah; mothers, I want you to take a deeper interest in the young ladies' and gentlemen's meetings. A gentleman once asked a noted lady what they should do for France; she said, "Educate the daughters of France!" I would say, educate the daughters

of Zion, who are to be the mothers of future generations. We should make some progress every day. If you beautify your hearts, will that help me? we must do these things for ourselves. I want to secure to myself those family ties which are eternal. What is life without husband, children and home? If I do not attain to Celestial glory it will be my own fault; if I secure this, it will be everything to me. God is the first and last thing I strive to think of. Do you impress upon your children's minds what they are baptized for when they are eight years old? Send them to Primary meetings; arrange your housework so it shall not interfere with their meetings. Should it take all our time to feed and clothe our bodies? No! let our spirits always take the lead of our mortal bodies. Do away with selfishness. Plural Marriage will help us to overcome this faster than any other principle. God revealed this principle for our benefit; if we are ashamed of one principle of the Gospel, Christ will be ashamed of us. God bless the honest and faithful. I want to accomplish all the good I can in this life, overcome evil and gain afulness of glory. Amen.

Sister Felt begged the sisters to let Sister Eliza's words sink deep into their hearts; seek the knowledge of God earnestly. Gather your children around you; tell them your experience; teach them to honor the principles of God, polygamy not excepted, so we can come back into the presence of our Maker.

Bishop Bringhurst made appropriate closing remarks. Spoke briefly to mothers upon education, tithing and polygamy; begged mothers not to rebuke their husbands before their children. God preserve you. Amen.

The President endorsed all that had been said. Primary meeting appointed that evening. Singing. Prayer by Brother Wm. Kelsey.

ANN D. BRINGHURST, Pres't.
SEMIRA L. WOOD, Sec'y.

MILLARD.

Report of the Seventh Quarterly Conference of Millard Stake, held at Fillmore, Aug. 18, 1881, B. M. Pratt presiding. Present on the stand, Prest. I. N. Hinckley and Counselors, Bishop J. D. Smith, of this city, and Bro. and Sister Yates, of Scipio. After the usual opening exercises the minutes of the previous Conference were read and accepted. Reports of the different wards were also read, including the condensed report, which reads as follows:

Teachers, 75; members, 435; total officers and members, 537; meetings held, 104; average attendance, 135. WOMAN'S EXPONENT taken, 37. On hand at date of last report, cash, \$169.05; property, \$2,572.49; wheat, 1,098 bu., 38 lb. Receipts: Cash, \$148.17; property, \$134.29; wheat, 68 bu., 11 lb. Disbursements: To the poor, cash, \$39.62; property, \$95.27; Temple, cash, \$16; property, 45.65; books, \$1.25; building, cash, \$37; property, \$37.73. On hand, cash, \$170; property, \$2,734.62; wheat, 1,203 bu., 40 lb.

The verbal reports were also satisfactory, showing an increasing interest, both spiritually and temporally.

Excellent and appropriate instructions were given by those who addressed the sisters, especially by Prest. B. M. Pratt, who is richly endowed with the Spirit of God, impressing upon them to be energetic in the discharge of their duties, and reminding them of their responsibilities as mothers, in guiding the minds of their children, that they do not adhere to infidelity and other vices.

Several of the brethren expressed a pleasure in listening to the reports and remarks of the sisters; gave good counsel and instruction. Adjourned till two P. M. Singing. Benediction by Bishop J. D. Smith.

The afternoon session was devoted to the Y^W L. M. I. A., Lucinda Brown presiding. Writ-

ten and verbal reports were favorable to their advancement in the knowledge of the things of God. Much good advice and exhortations were given by President Brown and others.

Conference was adjourned for three months. Singing. Benediction by J. V. Robison.

D. K. OLSEN.

GOSHEN PRIMARY.

At a meeting of the Primary Association of Goshen, held Saturday, Nov. 12, 1881, Sisters E. R. S. Smith and Louie Felt were present. After preliminary exercises, the children's paper, called "The Morning Star," was read by Miss Price, which contained many excellent articles. The third chapter of Matthew was recited by four little girls, followed by a song from two little girls, select reading, and then another song; chapter from Book of Mormon, committed to memory by Lizzie Higginson; recitations by a girl and boy. After which Willie Burrowson, James Burrowson, Willie Higginson, Charley Price and George Poulson each made a few excellent remarks. Sister Snow Smith then addressed the children, and asked them questions from the book, "Bible Questions and Answers."

Sister Louie Felt, Sister Stickney, President Sarah Roberts and Bishop Price each addressed the children a few moments. The meeting closed with singing and prayer.

LOUIE FELT.

SPRINGVILLE PRIMARY.

The several Primary Associations of Springville held a joint session in the meeting house in that city Monday evening, Nov. 14, the occasion being the visit of Sister Eliza R. Snow Smith and Sister Louie Felt, who were anxious to meet with all the children of the different wards. Sister Louie Felt was chosen to preside. After singing and prayer, Sister Felt asked various questions, which were promptly answered by the little folks; and also made a few opening remarks. A song was sung, entitled "Do right," by Zina Huntington; recitation, "Not so easy," a little boy; recitation, "Our Father in Heaven," by a number of little girls; recitation, "When I'm a man," by a company of little boys; recitation, "The orphan's prayer," by a little girl.

Sister Felt made a short speech upon subjects calculated to inspire the children with faith and good works. Sister Eliza next addressed the meeting. In the course of her remarks, related in a pleasing way instances of what the children were doing in the different settlements. Spoke of some Associations where they were saving the money donated, to help emigrate poor children from other countries. She asked them some questions and entreated them to improve their minds and store them with things pertaining to the Gospel. Gave, in her most happy manner, a description of the manner in which Indians conducted themselves in meeting—of the good order they observed.

Bishop Bringhurst exhorted the children to put in practice the teachings they had heard.

Bro. Kelsey felt glad to see the advancement the children were making. Many excellent things were alluded to in the remarks made and all felt amply repaid for coming together. Dismissed with singing and prayer.

MARY T. AVERY, Sec'y.

GUNNISON PRIMARY FAIR.

On the 15th of October our Primary held its first Fair in Gunnison. People who came to see it were agreeably surprised. There were but eighty-nine articles exhibited, which, however, were made by fifty-five children. There were some beautiful little notions, as well as handsome, useful articles. A pie, made by a little girl between four and five years of age;

a beautiful rug (three weeks work) by a girl of fourteen; twenty-one skeins of yarn by a girl thirteen; a set of toy dishes, two marbles and a miniature grindstone, carved in petrified white clay and white sandstone, by a boy ten, who carved it while herding cows in the hills, where he found the material. One girl seven years old exhibited two pairs of excellent stockings for children, one pair mittens, one pair garters, one necktie and a sample, all knitted. There were cradle quilts, pillow slips and lace, tidies, lamp mats, mottoes, wall pockets, match-safes; wool and hair flowers, work baskets, a tin funnel, beautiful white salt, honey, a straw hat colored and trimmed, cabbage, onions, carrots, bread, cakes and puddings—which latter articles we had reason to know were very good. Balls of carpet rags and quilt blocks were sewed by quite small girls. And considering that "great things have small beginnings," we look forward to grand times in the future for our Primary.

The proceeds from the Fair (five cents per ticket) were used to buy books for the Primary, such as "Bible Questions and Answers," "Faith Promoting Series," and "Primary Hymn Books."

The children and their mothers, who took active parts in the Fair, feel that there is a wide field open even in this direction, and many were the expressions of encouragement and well deserved praise to the children that day.

A few of the articles exhibited were donated to the Primary Association and sold on the spot, which was the occasion of some good-natured competitive bidding, which greatly pleased and encouraged the industrious little donors.

H. M.

CORRESPONDENCE.

TO E. B. WELLS:

Dear Sister—The EXPONENT! I have had the dear little friend in my house so long, that I cannot afford to part with it now. As President of the Relief Society of this place, I cannot do without it; it is a source of benefit and comfort to me.

There are fifteen families of Latter-day Saints residing in this place at present. About one year ago our town site was selected and named Erastus, in honor of Apostle E. Snow; in a short time after he paid us a visit, and was much pleased with our location, and also the name.

Brother C. G. Curtis, in digging a ditch near some old ruins, found a finger ring, which proved to be silver, worn perhaps by some dusky maiden in ages past. There are many old relics to be found all over this country, which belonged to a people so far back that none of the present set of inhabitants can tell anything about them.

We have for our Bishop, Sextus Johnson, a fatherly, good man. We have a Relief Society and Young Men's Association. About one month ago our beloved sister, Mrs. Wilmerth East, Stake President of the R. S., the Primary President and her Counselors, were here and organized the Primary Association.

We have many trials of late; we have had an Indian scare, but nothing serious to us or the surrounding settlements of the Saints. We feel to rejoice that we have been preserved. While we obey the commands of God we can claim His blessing.

Ever praying for my dear sisters and the welfare of Zion, I subscribe myself a laborer in the great cause of truth.

MATILDA P. KILLIAN.

HERR J. von Schoeffer has been appointed Austrian minister to the United States.

TRUTH vs. FICTION.

TO THE AUTHOR OF "LIGHT READING," IN WOMAN'S EXPONENT FOR OCTOBER 15, 1881.

Dear Friend:—You have endeavored, in your article named above, "to prove that novel-reading is a study of art." I doubt not that you have succeeded to the satisfaction and also to the injury of many young, romantic minds, in proving that novel-reading and novel-writing is a noble pursuit. Allow me, in all sincerity and soberness, to offer my frank opinion upon the subject, which is that such satisfaction as may be gained from such sources is false, and consequently must be injurious. If we speak, shall we not speak truthfully? And how much more necessity is there, if we write, that we write the truth, since characters, even on paper, may be preserved for ages, and we know not by whom they may be read.

I am not an inexperienced person in regard to the subject in question. I have read more novels than scores of people who are much wiser than myself, and I know just what it is to follow the novelist among all the beautiful as well as thorny paths which he searches out for his followers to tread upon and scramble through, watching his beloved heroes and heroines with all the absorbing interest and anxiety of a faithful sponsor or guardian. And more. I know what it is to feel that I too have been gifted with the divine, immortal power that will enable me to interest others as I have been interested; to call forth the tenderest sympathies and work upon the finest senses of the human soul!

More than once or twice have I made "burnt sacrifices" of rolls of manuscript, containing glorious characters and splendid plots, because—actuated by the sixth sense, to which those who strive to be Saints are entitled, namely, the Spirit of God—I could but see that with all their glory and with all their splendor, they were false. Yes, false, so far as I knew; for although I had described them as though I had known them to be true, I had never known any such thing.

The admonition of the good spirit comes in different ways at different times. I had once happily produced a portion of what was to be a very fine drama. Opening my Book of Mormon, I read a portion of the first book of Nephi, in which these words occur: "And the large and spacious building which thy father saw, is vain imaginations and the pride of the children of men." I had read the words before, but had never comprehended their meaning as I did then. "Vain imaginations! The Spirit told me that pondering over and conjuring up objects and subjects and circumstances that never were and never will be, and pretending to give them reality, was vain imagination. Can you find any plainer interpretation of the term?"

You say "the novelist is a creator. He makes his own worlds, and peoples them," &c. But alas! they are like the Sectarian God, "without body, parts or passions," and has no existence anywhere. So after all, what a worthless creation! "The Blacksmith's Dream," which was on exhibition here a year or two ago, is of more consequence than such a world; for that does consist of something that can be seen, heard and handled.

You say that "by means of novels many widespread abuses have been corrected in nations," but you do not state that many more evils have been more widely spread by the same means, in the shape of wasted time and talents, mistaken aims and dissipated lives. We might say that thousands of valuable lives have been saved by the judicious use of excellent brandy; and make no allowance for the millions of lives which are wrecked and lost by the injudicious use of similar articles. But would that

justify any teacher or leader in placing the tempting cup to the lips of youth and declaring it noble and sublime? No! Nor would it justify any Latter-day Saint in giving his time and attention to the production of spirituous liquors, no matter how great his abilities for producing excellent articles might be. There is better employment, nobler aims for the Latter-day Saints than the production, study, or use of novels or whiskey.

Shakespeare, I believe, lived and wrote according to the best light he had in his day; and other great authors may have done the same. But in our day, let us thank God that greater light has come into the world, and that His people are called to a higher calling than the production or study of fiction. Let us praise and bless Him that He has given us precious, tangible, eternal truths to study and reflect upon, and to talk and write about.

I am aware that occasionally a page or a paragraph of a novel contains some excellent moral lesson, or embodies some beautiful sentiment. But we can always find lessons on the same subjects, and even more exalted sentiments, more briefly and yet more clearly stated in the written word of God. The best writers of fiction invariably turn to the Scriptures for their best and wisest arguments.

Then is it not wisdom in us to search the Scriptures for ourselves, and find them in their own beauty and strength, rather than take another's rendition of them, mixed up with a great deal of adulterating material? I say it is. One of the commandments of the Lord to His Saints is, "Treasure up in your minds continually the words of life." Surely "the words of life"—Life Real, Life Eternal, are not to be found in any man-created work, or in anything whatever, save in Truth Real, Truth Eternal!

LULA.

SUFFRAGE LETTERS.

We gladly re-publish the following letters, which we selected from among many others of the same character in the *Woman's Journal*. They were addressed to Lucy Stone, President of the American Woman Suffrage Association. These letters are from two distinguished American writers—men well versed in all the important questions of the age, and speak hopefully to all interested in the subject of equal suffrage.

JOHN G. WHITTIER.

DANVERS, MASS., 10th Mo., 1881.

MY DEAR FRIEND, LUCY STONE:—I am glad to learn by thy note that a Suffrage convention is to be held soon in Louisville, Ky., and I hope the women of the Southwest will take a lively interest in it. If any considerable number of the intelligent women of Kentucky show themselves earnest advocates of impartial suffrage, there can be no doubt that the best men of the State will accede to their wishes. The complete success of the cause is only a question of time. Every intelligent observer sees this; and there are many indications that its advocates will not have long to wait.

Thy friend,

JOHN G. WHITTIER.

WENDELL PHILLIPS.

BOSTON, October, 18.

DEAR FRIEND:—I regret much my inability to attend your annual meeting, as my whole heart is in the cause. It seems to me the next great move in social and civil progress and civilization. The great causes of education and temperance are closely allied to it. The problem here to deal with is the vice of great cities, and perhaps the possibility of preserving Republican institutions is wrapped in it. Its

success goes further to complete our civilization than any other reform.

I hope you will have a gathering earnest and enthusiastic enough to stir the community profoundly.

Yours respectfully,

WENDELL PHILLIPS.

THERE was a reduction of \$13,321,458 in the national debt during the month of October.

THE Eleventh Annual meeting of the American Woman Suffrage Association was held at Louisville, Ky., the 25th and 26th inst.

THE Woman's Congress held its ninth session in Buffalo in October. It was presided over by Julia Ward Howe, and continued its sessions three days.

THE Annual Convention of the Woman's National Christian Temperance Union, recently held in Washington, Miss Anthony writes, voted solidly for equal suffrage for woman, as a means of fighting their prohibition battle.

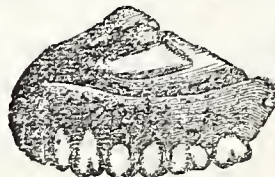
THE damage to property occasioned by the recent overflow of the Mississippi River will amount to nearly \$3,000,000. Business at Oshkosh and Fond du Lac Wis., was practically suspended by the flood from Lake Winnebago.

GOOD-NATURE is the best feature in the finest face. Wit may raise admiration, eloquence lead the mind captive, judgment command respect, knowledge attention, beauty inflame the heart with love, but good-nature has a more powerful effect. It adds a thousand attractions to the charms of beauty and gives an air of beneficence to the homeliest countenance.

"WILD FLOWERS of DESERET."

BY AGUSTA JOYCE CROCHERON.

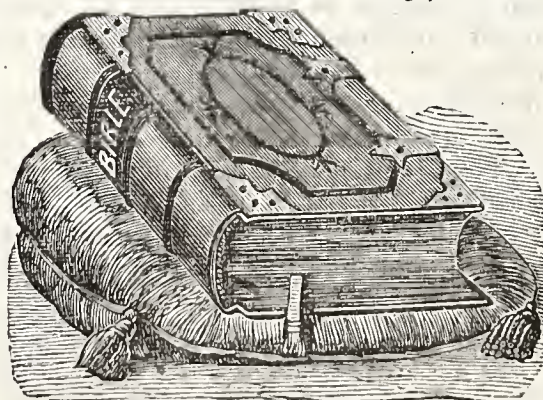
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HAVING PROCURED A MANNIKIN CHART SPECIMENS, etc., I am now prepared to give instructions in the art of Obstetrics and other branches connected therewith. My class will open Nov. 1st, 1881. Those wishing to join this class will please communicate with me at once, it being necessary to send east for books. Terms: Tuition, 60 Lessons, \$30; books, three in number, \$12. Address,

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WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

Vol. 10.

SALT LAKE CITY, UTAH, DECEMBER 15, 1881.

No. 14.

HOLIDAY HINTS.

How sweet that after lovely Spring
The Summer comes on golden wing,
With all its store of treasures;
And after Autumn, grave and grand,
Led by brave Winter's master hand,
Comes Christmas with its pleasures;

Dear Christmas is the children's time,
For Santa Claus, and blissful chime
Of laughter and of sporting;
And as we older, larger grow,
A precious, splendid time, you know,
For love and youthful courting.

But little folks, and young folks too,
While Christmas kindly smiles for you,
And me, let us remember
There are some hearthstones cold and bare,
Some tables with but scanty fare,
And it is bleak December.

And in some homes where wealth is found,
Strange doubts and suffering may abound,
And eyes no gladness borrow;
For death or sickness may be there,
And faces pale with anxious care,
And hearts o'erwrought with sorrow.

So let us humbly wish and pray
God's loving hand to chase away
Those pangs, so dark and dreary;
That all may smile, and none may weep,
But each a merry Christmas keep,
And New Year bright and cheery.

And while we pray, let's keep in view
We've also something else to do,
Who in this day are living;
Nor let our minds be fondly set
On presents we may hope to get,
But what we would be giving.

Whatever good our Father sends,
Let us still recollect, my friends,
My sisters and my brothers,
That nothing can so truly bless,
Or bring such perfect happiness,
As doing good to others.

As Jesus died that we might live,
So let us heed and reverence give
To this unfading sample;
And while His birth we celebrate,
Strive in our lives to imitate
His pure and high example.

LULA.

CHRISTMAS.

Christmas is coming! Christmas is coming!
is the cry sounding all around. All the shop
windows are filled with such pretty and won-
derful little things, making the children stare,
and shriek with delight. And many times we
hear some little voice say, "I wonder what
Santa Claus will bring to me." At home the
hands are all so busy, and every one is so very
sly, so as to keep the pretty gift a secret until
the merry day.

Yes, the gay, joyous holiday is near, the
time of great rejoicings and fun-making; the
time when all hearts are filled with love and
kindness; the time when we truly feel to act
by the Golden Rule—do unto others as we
would be done by. The happy time brings
forth many sweet recollections in the hearts of
all. Children recall with the utmost joy the
bright Christmas tree, all glowing with its little
wax candles and glistening ornaments. With
what delight the toys are received, and what a
noisy day it is, with its trumpets and drums
and bells, and all its bright and pretty things.

How wide the childish eyes open, and with
what gladness the little voices ring as the
bright, shining spectacle of the Christmas tree
is shown to them.

Yes, such are the Christmas times now-a-days;
but I recall with sweet pleasure the time when
beautiful things were not quite so plentiful, but
the Christmas was just as gay. We had no
great evergreen trees then, all filled with shin-
ing lights and rare and costly toys, but we had
a line of little stockings all hanging round the
chimney corner, and each little heart had per-
fect faith that Santa Claus would bring him or
her something nice. How we hated to go to
bed Christmas eve, thinking that if we might
sit up the great Christmas king would come
and we could see him; but he never comes
where little ones are naughty, so we had to
mind our dear mother, and saying a sweet
goodnight, we would bend in prayer, and then
hush softly to sleep.

All was still and quiet, and I fancy now I
see the dear, kind heart moving noiselessly
around, filling the tiny stockings with the little
things that made our hearts so glad. Then in
the cold, frosty mornings—how early we used
to wake in those days—each little one would
pop out of bed, and claim her stocking so full
of goodies now, so empty when she saw it last;
with what unspeakable delight we used to
draw out, one by one, the little toy, the nuts,
the candy, all sweeter and prettier than ever
because it was Christmas. Yes, this was a day
when we laid aside all our troubles and harsh
feelings, when we all tried to make each other
truly happy.

Let us pause in the midst of our fun and re-
joicings, and spend a few moments in sweet
thanksgiving for this blessed day. We will
think of Him who gave us light, who brought
the pure knowledge of Christianity, and of the
One who was crucified to redeem the world.
What a day should it be—the day when our
Savior was born! Rejoice all the world, and
sing praises for this blessed day, the anniver-
sary of the birth of our dear Savior. Yes,
the memories of this day are sweet; sweeter,
perhaps, by being mellowed with time. The
rejoicings of this day are happy, and happy
may they always be.

A merry, bright Christmas to all my friends,
and may the future be as beautiful to you all
as the dear past is to me.

ANNIE.

HOW TO ATTAIN SUCCESS.

Mankind in general, and in all ages, have
had a desire to become noted; to do something
which shall call forth, or be worthy of admira-
tion, or in some degree benefit the human race.
To accomplish this object in the most expedient
way is the chief aim of life. Our aims and
desires differ as our dispositions, and the meth-
ods employed in accomplishing the desired ob-
ject perhaps vary as much as they.

It is necessary that every one select an occu-
pation that is suitable to him. He should then
strive to adapt himself to this profession, so
that it shall in no way be odious, and as slightly
irksome as possible.

It is no uncommon thing for people to say
that to become great, the individual must pos-
sess abilities superior to the average class of
mankind. This is decidedly a mistake; genius
is desirous, but not necessary to success. In
reviewing the lives of eminent men and women,

we find that genius often succumbs, where en-
ergy and endurance prevail. Neither do we
wish to ignore wealth, position, or natural tal-
ents. The individual who possesses these, ac-
companied with will and determination, will be
sure of success; and happy is he who is thus
favored.

There is, however, no need for speculation
on the subject. No doubts need be entertained
respecting our final success, if we adopt and
carry out the plans of those who have been
successful. Relying upon history, we find that
the most noted men, those who have stood upon
a pinnacle of greatness, have attained this de-
gree of eminence by their indomitable will and
perseverance. The genius may become famous
sooner than the man of ordinary abilities; but
to him who overcomes the greatest obstacles,
the greatest credit is due.

But how often we attribute to natural abil-
ity that which is the result of energy and per-
severance. The admirer of a lovely picture
might be heard to exclaim: "That artist has a
refined soul, rare genius, lofty imagination,"
etc. He forgets that the parts in the picture
which demand his praise are the result of a
careful and life-long study. Or, perhaps we
visit the theatre to witness the skill of some re-
nowned musician; and while we watch with
wonder the dexterity of his movements, and are
enraptured by the soul inspiring strains, we
often become oblivious to the fact that years
of patient toil and persevering practice were
necessary to attain such a degree of excellence.
The scientific lecturer, who, by his diligent re-
searches after knowledge, has made himself
acquainted with the laws and objects of na-
ture, may elicit from his audience expressions
like these: "What keen perception!" "What
profound thought!" "A mind capable of
penetrating the deepest recesses and bringing
to light the hidden mysteries." No doubt his
hearers become envious of his wealth of knowl-
edge, and perhaps some are ungenerous enough
to say that nature has been partial in the be-
stowal of her gifts.

Neither should we be daunted by failures.
"Failures," it has been said, "are the stepping
stones to success." They excite to action and
show the necessity of additional perseverance.

Franklin, Lincoln, Disraeli and others are
excellent examples of perseverance. They
show to us what can be accomplished by men
with a will and a determination to succeed.
Nor need we go beyond our own community
for self-made men. Our late, esteemed friend,
Orson Pratt, was a good illustration of this
class of men. It was due to his untiring ener-
gy and continual delving after knowledge that
he rose from obscurity to occupy the front
ranks, so that as an astronomer and mathema-
tician he was seldom surpassed, or even equaled.

"What man has done, man can do," has been
truthfully said. Remember that we have the
power to become good and great, if we so order
our lives; or we may become the reverse by
encouraging idleness and succumbing to diffi-
culties.

CAMEO.

December 6, 1881.

Mrs. Garfield is now settled with her three
younger children in their new home on Euclid
avenue, Cleveland. They will remain there
until April, and will then return to Mentor.
The elder Mrs. Garfield will spend the winter
with the widow of her son.

SCENES AND INCIDENTS IN NAUVOO.

BY HELEN MAR WHITNEY.

As Rogers (author of "Pleasures of Memory") says, "He who feels the infirmities of age, dwells most on whatever reminds him of the vigor and vivacity of his youth." We know this to be true; and there is a tender and pleasant melancholy which arises in the mind of every one in the decline of life. He continues: "Nor are we pleased only with a review of the brighter passages of life. Events, the most distressing in their immediate consequences, are often cherished in remembrance with a degree of enthusiasm. This," he says, "is the language of the heart, and will remind the reader of that good-humored remark in one of Pope's letters, 'I should hardly care to have an old post pulled up, that I remembered ever since I was a child.'"

These words come home to the heart, and remind us of similar attachment to the place of our birth and objects and associations familiar to us in early youth.

Though pleasing the task, I often find it a very difficult one to gather up the many broken threads of the almost forgotten past, and weave them into a shape for the perusal of others, and it is a pleasant relief, like a cooling draught to the thirsty traveler, to find here and there a scrap of our history interwoven with that of others, bringing before us objects and scenes which were once familiar, but had become dim and nearly effaced from our memory by the hand of time, which has been to me unsparing in its ravages. How forcibly I am here reminded of my father's request, in a letter written me in 1844, while upon his last mission to the Eastern States, urging me to commence then to write my life as far back as I could remember, and to tell my brother William to do the same; "And then," said he, "you can put all the letters I write you in their proper places, and when I write my history yours shall go in with it, to be handed down to our children for them to read." I neglected to do so, and can only look back with regret at not heeding his wishes.

In the Spring of 1842 father, with my brother William's assistance, plowed and planted us a garden. This he did every season, but never had the privilege of reaping the fruits of his labor until after he came to this valley.

It was a common thing for the Elders, who left all to go forth to other lands to preach the Gospel without purse or scrip, to return empty handed and go to work chopping wood, building houses, planting, or any kind of labor to support and provide food and raiment for themselves and families. They never thought of complaining, but rejoiced in the knowledge that they had been faithful in declaring the truth to the honest in heart, and thought no sacrifice too great in such a cause; and this they have continued to do until the present time. But where in all Christendom can there be found any other class of men who would willingly go forth, with no other source to look to for assistance, but to Him Who commanded that His Apostles should go forth into all the world and preach the Gospel to every creature, saying, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned; and these signs shall follow them that believe: in my name shall they cast out devils; they shall speak in new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Peter said, "Is any sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord," etc.

These are among the doctrines which have

been taught and practised by the Latter-day Saints, and for which they were persecuted, murdered, robbed and driven from State to State and finally out of the Union, and the majority of its inhabitants rejoiced at our calamities.

On the 10th of September my father left us to go on a mission through the southern part of Illinois, in company with Prest. Brigham Young, Elders George A. Smith and Amasa Lyman. The following is from my father's journal.

"We proceeded to Quincy, and preached at that place several times. The indifference of the people and the little regard they appeared to have for the Gospel, led me to reflect considerably upon the hardness of their hearts and situation. I went to bed and dreamed the following dream:

"I thought I went out on a fishing excursion, and whilst traveling up and down the stream to find a good fishing place, I was astonished to see so very few fish in the stream, and they were small and very shy. After traveling a while, I discovered some large fish lying across the stream, dead, and which smelled exceedingly bad. I then saw the reason why so few fish went up stream, and why they were so small and shy; it was in consequence of those dead ones lying across the stream.

"This is the dream; and in the morning the following interpretation was strongly impressed upon my mind. These dead fish represent the dead members scattered abroad, hither and thither, who are considered as members of the Church of Jesus Christ of Latter-day Saints, but are in fact but dead branches; they are not complying with the revelations of God, which command them to gather together to the body. And as the branch of the vine cannot gather sap and nourishment from the body when separated from it, so the members of the Church abroad, when commanded to gather to the body, cannot receive life and intelligence away from it, nor grow in the things of the Kingdom of God, as is their privilege; and such characters stand in the way of the Gospel, and prevent many from obeying the Gospel, through their neglect. I further thought that it was not impossible that the bad smell of the dead fish represented those people who are to be met with, some with a chew of tobacco in their mouths, and some a pipe, and others whose breath smells sufficiently strong of whiskey to sicken a sober man when he comes near them.

"Much of our time was spent in endeavoring to remove these obstacles, by persuading the members to comply with the commandments given on the subject, that the channel might be cleared and a way opened for more live fish to pass up the stream; and we hoped that we should yet see the stream full of live fish, and the fishing places become exceedingly good and live fish plentiful."

The following interesting incident happened in the family of Elder Sidney Rigdon, and I heard him relate it upon the stand in the little grove by the Temple. It was printed in the *Nauvoo Times and Seasons*, where I read it a short time since. It created quite a sensation at the time among both old and young. Elder Rigdon and family had been greatly afflicted, and his body had become considerably emaciated. For some time previous to this he had been slackening in his duty, and his faith accordingly had weakened. His presence in the congregation, sitting once more in his place by the Prophet and his brethren, caused great rejoicing among the Saints.

He came, he said, not to renounce his faith in Mormonism, as had been stated by enemies and licentious presses, but to bear his testimony of its truth, and add another to the many miraculous evidences of the power of God, and unfold unto the audience a scene of deep in-

terest which had occurred in his own family. He had witnessed many instances of the power of God in this Church, but never before had seen the dead raised; yet this was a thing that had actually taken place in his own family. His youngest daughter, Eliza, who had been very sick for a time, died. The doctor told them that she was dead. After she had lain in this state for a certain length of time, she rose up in the bed, and in a very powerful and supernatural tone spoke to the family to the following effect: said she was going to leave them, and had only come back to deliver her message, and then depart again. The Lord had said to her the very words she was about to relate. She was so particular in relating it that she would not allow them to leave out or add one word. Before dying she had expressed a great desire to live; but after her return to earth she expressed as strong a desire to go back. She called her family around her and bade them farewell. To her eldest sister she said: "Nancy, it is in your heart to deny this work; and if you do, the Lord says it will be the damnation of your soul." To her sister Sarah she said, "Sarah, we have but once to die, and I would rather die now than wait for another time." She told her sisters that the Lord had great blessings in store for them if they continued in the faith; and after delivering her message she swooned, but recovered again. During this time she was cold, and the only appearance of life was the power of speech. She continued in this state till the following evening—for the space of thirty-six hours—when she called her father and told him that the Lord had said to her, if he would cease weeping for his sick daughter, and dry up his tears, that he should have all the desires of his heart; and that if he would go to bed and rest, he should be comforted over his sick daughter, for in the morning she should be getting better and should get well. That the Lord had said unto her, because that her father had dedicated her to God and prayed to Him for her, that He would give her back again. This ceremony of dedicating and praying took place when she was struggling in death, and continued to the very moment of her departure; and she said the Lord told her that it was because of this that she must go back again, though she desired to stay.

She said concerning G. W. Robinson, her brother-in-law, as he had denied the faith the Lord had taken away one of his eye-teeth; and unless he repented He would take away another. And concerning Dr. Bennett, that he was a wicked man, and that the Lord would tread him under His feet.

This is but a small portion of what she related. It aroused Elder Rigdon from his morbid state for a little season, but he soon sank again into the same lethargy, from which he never awoke until he heard of the martyrdom of the Prophet, when he hurried back to Nauvoo to claim the leadership of the Church. Previous to this, having become weary in well-doing, and having suffered enough, as he thought, he had left his post and moved with his family to Pittsburg.

To be continued.

Mrs. Matilda Joslyn Gage announces that the *National Citizen and Ballot Box*, edited by herself, Mrs. Elizabeth Cady Stanton and Susan B. Anthony, is suspended with the October issue for the present. The health of Mrs. Gage, she says, is not adequate to the exhausting labor of editing the *National Citizen*, and also to doing her part on the Woman Suffrage history to which she must now devote herself. The *Alpha*, edited by Mrs. Winslow at Washington, will be supplied to the subscribers of the *National Citizen*, until their time expires. Mrs. Gage will also be heard through that paper.

TRUE WIVES AND TRUE MOTHERS.

AFFECTIONATELY INSCRIBED TO MRS. KATE BROOKBANK.

Down, down in the valley
 Love leads them to stay;
 True wives and true mothers,
 Their hearts must obey.
 Oft, their lot 'tis to labor,
 Unpraised, unperceived;
 'Tis ne'er comprehended,
 The good they achieve.
 Ere the blessing is vanished,
 We prize not the boon;
 When mother is missing,
 What home is in tune?
 What self-abnegation
 Two little words cover,
 How easy to speak them—
 True wife and true mother.
 How hard is the title
 To earn and maintain;
 Only won, only purchased
 By patience and pain.
 'Tis easy to toil
 When the world is agaze,
 When the mouths of the many
 Are speaking our praise,
 When we know that the future
 Our record will write,
 That as recognized heroes
 Our names will be bright;
 But to bear up the burthens
 Of every day life,
 To shoulder the duties
 Of mother and wife—
 The numberless duties,
 That nobody sees;
 What praise is awarded
 Such labors as these?
 Take heart, weary mothers,
 Strive on, as you've striven,
 Your task is the noblest
 To womanhood given.
 Your mission is weighty,
 It also is grand,
 For bodies and souls
 'Tis your charge to expand;
 Yea, bodies and souls
 Must the mother prepare
 For the battle of life,
 For its labor and care.
 The duties of mothers
 Are often portrayed—
 And suggestions are good
 When the weary they aid—
 But tho' precepts were compounds
 Of wisdom and grace,
 It takes love and labor
 To rear up a race;
 It takes strength and courage,
 And patience uncommon;
 It takes all the virtues;
 In short, it takes WOMAN.
 Why forever remind them
 Of duty and care,
 Who carry life's burdens,
 E'en all they can bear?
 Would that mine were the pleasure
 To cheer you indeed,
 For 'tis help and more leisure
 That mother's most need.
 Take heart, faithful mothers,
 Be comforted even;
 Your rest is to come—
 Your reward is in heaven.
 Your works shall extend
 Past the portals of Time,
 Resulting in blessings,
 Eternal, sublime.
 No marble may mark
 Where your bodies shall rest,
 Proclaiming your virtues
 Or talents the best;
 No public may eulogize
 Souls so obscure;
 But your households will bless you,
 And miss you, I'm sure.

EMILY HILL, WOODMANSEE.

S. L. City.

A DISTINGUISHED WOMAN.

ZINA D. H. YOUNG.

CONTINUED.

In the journey of the Saints from Nauvoo, it is well known to those acquainted with the facts, there were several settlements made by the way, resting places for the poor, weary exiles: over one of these, called Mt. Pisgah, Father Huntington was appointed to preside, and his daughter, Zina D., with her two little boys, remained with her father temporarily. None but those who have experienced something of the hardships of pioneer life, can comprehend the many trials and difficulties bravely encountered by the women of the Latter-day Saints during this exodus and their journeying to the valley.

Sister Zina very pathetically describes some of the incidents which transpired at Mt. Pisgah. Sickness visited the camp; the Saints were weary and worn with travel and over-exertion, and fell an easy prey to the destroyer, when once attacked with illness which prostrated them. There were no delicacies to be procured for those in ill health; though loving hands might minister, and all that tender care could do might be done, but in many instances it could not save, and one after another succumbed to disease and death. Sister Zina says: "Sickness was so prevalent, and deaths so frequent, that help enough could not be obtained to make coffins, and many of the dead were wrapped in their grave clothes and buried with split logs at the bottom of the grave and brush at the sides, that being all that could be done for them by their mourning friends. Too soon it became my turn to mourn. My father was taken sick, and in eighteen days he died. Like my dear mother, who died in the expulsion from Missouri, he died in the exodus from Nauvoo. Sad was my heart. I alone of all his children was there to mourn. It was a solemn day at Mt. Pisgah when my father was buried. The poor and needy had lost a friend, the kingdom of God a faithful servant. There upon the hillside was his resting place. The graveyard was so near that I could hear the wolves howling as they visited the spot; those hungry monsters, who fain would have unseparated those sacred bones! Those days of trial and grief were succeeded by my journey to Winter Quarters, where, in due time, I arrived with my two little boys, and was warmly welcomed by President Young into his family."

In Winter Quarters Sister Zina was engaged much of the time among the sick, for, possessing as she does in an eminent degree that delicacy of sympathy which brings to the human heart sweet consolation when under the most painful afflictions, she found an ample field to labor in, and by ministering to the spiritual and temporal needs of the Saints, in those days of severe trial and adversity, she engrafted herself into the affections of the people with whom she was associated, and the memory of her good works will live in their hearts for ever.

The absence of the pioneers on their journey to the Rocky Mountains was a time of great anxiety to those who remained behind, and especially to those whose fathers, husbands and brothers were members of that memorable company. The sisters held regular meetings, to pray and exercise faith for the pioneers. At these meetings Sister Zina was a regular attendant, and she is largely endowed with spirituality, which qualifies her admirably as an active worker in such a capacity. She has, perhaps, as perfect a gift of interpretation of tongues as any person in the Church, for although her opportunities for education in language have been limited, and she is not a poet or rhymist, yet she gives the interpretation of hymns, psalms and sacred songs in the most

musical and happy manner, without thought or hesitation. There is something divinely beautiful in thus rendering, by the gift of inspiration, words uttered in an unknown tongue.

These seasons of refreshing among the sisters helped them to endure the weary days and almost sleepless nights, while those they so tenderly loved were plodding the sandy plains, wending their way through an unknown country to the then "promised land." After the pioneers returned with the good news of their wonderful success in finding a peaceful home for the people of God, the homeless exiles, such preparations as could be made were arranged; every one was busy, and there was little time to visit or associate together, except in families.

Sister Zina, with President Young's family, left Winter Quarters in May, 1848, and shared in the grand march to the mountains the privilege of walking, driving team, cooking out of doors, washing when camped near a river, and in all the various hardships of camp life. Happy and light-hearted, always ready to bless and comfort others with kind words and cheery smiles. President Young and family reached the valley in September; his family remained in wagons and tents until he could build shelters from the inclement weather fast approaching. On the hillside, just above and a little behind where the BEE-HIVE house stands now, a row of cottages was built of logs, comfortable and shutting out the cold, though the dirt roofs were scarcely protection from rain. In one of these Sister Zina spent the first few years in the valley; her time was almost entirely occupied with household duties, for in those days everything must be done at home, candles, soap, starch, molasses and many other articles were manufactured by the sisters; there was little machinery of any kind. And then there was carding, spinning, dyeing, knitting, weaving, besides the making and mending of clothing, in addition to ordinary household duties. Sister Zina rather excelled in most of these domestic pursuits, and her hands were always busy. She has ever been an early riser, which is a great advantage in all industrial occupations; still she found time to help others when any were sick, or in need of a friend. In her humble log cabin she enjoyed much domestic happiness, for the touch of woman's hand refines and adorns the humble walls of the simplest cottage of the poor where love dwells, as well as the prouder, loftier mansions of the rich. Peace and contentment reigned in these quiet, unpretending homes of the Saints.

Here, too, an event occurred which gave new zest to her home enjoyments; beneath this rustic roof, on the 3rd of April, 1850, a beautiful daughter was born to Sister Zina and Brigham Young. The mother never considered for a moment the hardship of childbirth under these circumstances, for it bore no comparison with other trying ordeals through which she and her sisters had been called to pass. They called the babe Zina, for its mother, and no princess of royal blood was ever more fondly beloved, or more tenderly cared for, than this little one, for Sister Zina has ever been a devoted mother.

Subsequently the Lion House was erected, the log row, as it was called, was no longer occupied for dwellings, and in that house was Sister Zina's home. Here her children grew to manhood and womanhood, under the guiding care and protection of a wise and loving father and mother. Sister Zina has also, in addition to her own family, had charge of several other children. After the death of Mrs. Clarissa Chase Young, to Sister Zina was committed the care of her three children, a son, Willard, and two daughters, Maria and Phebe; she took them to her heart and cherished them as her own; the children returned her affection and grew up under her care and guidance.

To be continued.

THE WOMAN'S EXPONENT.

EMMELINE B. WELLS, . . . Editor.

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SALT LAKE CITY, DECEMBER 15, 1881.

PEACE AND GOOD WILL.

"Peace and good will towards all men." At this season of the year, when Christmas is just at hand, one is forcibly reminded of the message the angel brought at the birth of the Savior, whose advent is commemorated on this auspicious day. How happy all might be if these precious words were only practically echoed in the daily lives of those who profess Christianity. All the heartaches, scenes of sorrow and suffering would be more or less modified and soothed, were mankind to follow the suggestion made by the angel—"peace and good will towards all men." Let the reader reflect—how is it with those who aim to be the followers of the meek and lowly One born in Bethlehem of Judea?

The Chief Executive of the nation has just issued his salutatory message. He touched upon all the great national questions fairly perhaps, but upon Utah and the Mormons he speaks emphatically, as determined to carry out measures calculated to uproot the system Mormons have established. He is mistaken in his views of the matter, like many of his predecessors in office—however, we shall see whether Congress will aid the people in promoting peace and good government in the Territory, or introduce strife and anarchy. Peace is the motto of the true Gospel banner introduced by the birth of Jesus. There has been misery and wretchedness enough, the result of wars and contentions; and by all possible means, the most powerful potentate of a free nation should seek to bind the people together under a banner of peace, instead of sowing the seeds of injustice and oppression.

Those who peril their lives, their all, to settle new lands and increase the wealth and power of any nation are usually fostered by that government in whose interest these risks are incurred; but for Utah, the desert reclaimed from sterility by the Mormon exiles, there is no encouragement, or sympathy with the people, who have proven their loyalty to the Constitution again and again. But now, of all times, when attempts are being made to take from this people every right and privilege dear to American hearts, how magnanimous to have the sublime courage to say, "Father, forgive them, for they know not what they do."

Looking from a natural standpoint, one would think, from the bills being introduced into Congress and the various anti-polygamy gold and crimson petitions offered for the enforcement of severe measures towards this people, that the Mormons ought to fear and tremble; yet we see no manifestations of this kind whatever. The people trust in that God whom they are trying to serve, and they have steadfast faith in His promise. It seems strange that all the wicked misrepresentations made by the opponents of the Mormon faith should be so readily believed by men who pride themselves upon statesmanship. There is always two sides to every question, and both should be heard; but in too many

instances judgment is formed upon the first hearing, and all other testimony is rejected. But stringent measures such as are being talked of, the breaking up of family relations which now exist, etc., will not only result in increased perplexity and compound multiplication and complication of the difficult problem, which is too abstruse for the solution of it by those who only deal with it from an outward view.

But at Christmas time this an unpleasant topic, especially for the young. All disagreeable feeling should be laid aside, and whatever the future may have in store, the present teems with plenty, and in the midst of such prosperity as the Saints have been blest with the past season, peace and happiness should be in every heart, at least during the Christmas holidays. Let that Christian charity which is long-suffering, merciful and tender extend towards all mankind. It should be a time of reconciliation and forgiveness; if any have unkindness in their hearts let them banish it, and cherish only those feelings which elevate and purify and ennoble the human soul. This has been a season of unusual prosperity, although there has been some sickness; yet taking it all in all there has been much to rejoice over and to be abundantly grateful for, and surrounded as this people are with blessings, they should not forget to praise Him from whom all blessings flow, and to remember the poor, that blessings may be multiplied in future.

EDITORIAL NOTES.

ON Wednesday, Nov. 30, Mrs. M. I. Horne and Louie Felt visited North Jordan and met with the Primary Association. The programme was rendered in a very creditable manner.

"OUR Boarding House" at the Theatre recently by the Home Dramatic Club was a complete success in all respects. The piece is a very humorous one, and the acting was well done, or perhaps some parts were overdone; yet it was extremely amusing. Those who are fond of high comedy should by all means see "Our Boarding House" performed.

WE had the pleasure of attending the Sisters, Conference of Tocele Stake, Dec. 10, 11 and 12 in company with Prest. Eliza R. S. Smith. Prest. H. J. Grant, Apostle F. M. Lyman and Mrs. Rachel R. Grant were present, and many excellent speeches were made and much good instruction given by the brethren and sisters. An account of the Conference in detail will be published in our next issue.

WE are very much afraid that Prest. Arthur is treading on dangerous ground when he takes away such offices from women as have been granted to them heretofore. The leaders of the Woman Suffrage party will not silently submit to any such indignity, and in the coming convention to be held in Washington January next he will in all probability hear from them emphatically. In fact he has very likely got into, or very near to a hornet's nest.

CHRISTMAS is coming, as all the shop windows testify. There has never been such an elaborate display here of fancy goods, books, toys and all sorts of articles suitable for Santa Claus in his annual round as there is this season. Surely all the little folks are going to be gladdened on that glad day, and husbands, wives, fathers, mothers, grand-parents, brothers, sisters, aunts, uncles, cousins and relatives generally, as also other friends, will certainly receive a call this year that will make them remember "auld lang syne."

WE call the attention of our readers to the advertisement of Bro. Heman's Bible Almanac for 1882. It is an unique little work, and is intended

to do good by calling to notice, in a silent way, a passage of Scripture on each day in the year, and by this means creating a desire in the mind to search the book of all books, the Bible. There are several subjects ably treated upon in this little work, and it recommends itself well to those who would be daily reminded of living acceptable lives.

ON Sunday, Dec. 4, in company with Sister Eliza R. S. Smith, we visited South Jordan Ward, where we met with the Primary Association at 10 a. m., Mrs. N. J. Oliver presiding. The exercises were well rendered, the children's singing very good, and a marked improvement was manifest. After the Sacrament services in the afternoon, Bishop Wm. Bills announced that the meeting would be in the hands of the sisters. Mrs. Ann Holt, President of the Relief Society of the ward, then made a few introductory remarks, and Sisters Smith and Wells each addressed the congregation for a short time. Bishop Bills expressed his great pleasure in the day's proceedings; felt blest with the teachings given by the sisters.

PLEASANT GATHERING.

Some of the most intimate friends of Mrs. M. Isabella Horne met at her residence on the evening of Nov. 18, by invitation of her daughters, who had ingeniously prepared this little surprise for their mother, during her absence on a tour through Wasatch Co. The party was in honor of the anniversary of the lady's birth, and had been carefully arranged; the guests convening while she was purposely detained away on some pretext. The girls had provided an elaborate and delicious dinner, to which the guests did ample justice. Among those who participated in the enjoyments of the evening were Hon. George Q. Cannon and wife, Hon. D. H. Wells and wife, Hon. R. T. Burton and wife, George H. Taylor, Esq., and wife, Sisters Eliza R. S. Smith, S. M. Kimball, Marinda N. Hyde, E. Howard, B. W. Smith, Jane Richardson, E. Hales, S. J. Spencer and others beside the family.

The time was spent in social conversation, and some good old-fashioned music and singing by the sons and daughters of the family was admirably rendered, which was very enjoyable to all. Towards the close of the evening, President Cannon responded to a request of Mrs. Horne's in a short speech, expressing the kind feelings he entertained for the family, and referring to the many agreeable associations of the past in that house. Spoke of the sweet interchange of feeling which existed among the Saints, and his appreciation of such enjoyments. One after another followed in a few words of congratulation and good wishes, all expressing the kindest feelings for Brother and Sister Horne and their amiable family. We add our congratulations to those of her "dear five hundred friends," and trust that her useful life may be prolonged, and that she may yet reap an abundant harvest in return for the good seed she has sown in Zion, and that not only shall her husband praise her, and her children rise up and call her blessed, but thousands of others who are familiar with her good works and labors among the people.

AUNT EM.

LITTLE EDITH.

Died on the San Juan River, New Mexico, Nov. 8, 1881, of inflammation of the brain and throat disease, Edith, daughter of Luther C. and Mary Stewart Burnham. Little Edith was born in St. John's, Arizona, Oct. 3, 1880.—Com.

"Death lays on her, like an untimely frost
 Upon the fairest flower of all the field."

We deeply sympathize with the bereaved parents in their sorrow for their dear little one, but we know they believe firmly and look forward hopefully to the morning of the resurrection, when they will receive little Edith again, pure and spotless as they laid her away.

LITTLE TOMMIE.

Died in Salt Lake City, Thursday, Nov. 17, 1881, of diphtheria, after a severe illness of two weeks, Thomas Edwin Wallin, aged nearly three years. He was the son of C. E. and Eliza W. Wallin. The mother departed this life in August last, but little Tommie was affectionately nursed and cared for by those who loved him tenderly and who mourn for him sincerely. The child's sufferings were most heart-rending, yet he was brave as a man could be to the very last. The little one was born in this city Dec. 24, 1878, and was consequently three years old except a few days. The funeral was held on Friday, the 18th ult., at one o'clock, and the dear little one was laid by the side of his mother and baby sister. He was a very affectionate child, and old beyond his years—just such an one as might be expected would be taken away early.

"Does a mother's fond embrace
Fold thee in that far-off land?
Does a sister's smiling face
Greet thee in the angel band?"

AUNT EM.

IN MEMORIAM.

ON THE DEATH OF SISTER S. M. HEYWOOD.

Fold her hands peacefully, she's gone to her rest,
Like a tired, weary child, on its fond mother's breast.
Her sorrows are over, her trials are ended;
No more will the sunshine and shadow be blended.
Only rest, sweet rest,
With the blest, ever rest.

No more will her heart ache, she'll never shed tears,
For the love of her Father will calm all her fears;
Her record's been noble, a crown she has won—
Her life has gone out like a bright setting sun.
Then rest, only rest,
With the blest, ever rest.

Ours the anguish, the sorrow, the sigh,
The fast falling tears, when no one is by;
Here the great gain, the peace and the joy—
A sweet rest in heaven, where naught can annoy.
Now rest, sister, rest,
With the blest, ever rest.

Fare thee well, sister, we must bid thee goodby,
Till we meet thee again, where no one will die;
Oh, watch for our coming, come down to the gate—
And for that re-union we will patiently wait.
For rest, sweet rest,
With the blest, with the blest.

Kiss our dear loved ones—you knew them so well—
And give them the message that we cannot tell;
We remember each one—each link in the chain;
Oh, when shall we meet them, those loved ones, again?
And rest, only rest,
With the blest, ever rest.

Calmly and sweetly you've gone to your rest,
In honor and gladness joined hands with the blest;
Been true to the end, will receive the reward
Of life everlasting with Jesus the Lord.
And rest with the blest,
Forever rest.

LYDIA D. ALDER.

The loved and much lamented Mrs. S. M. Heywood has gone from our midst. Sister Sarepta M. Heywood was born Nov. 22, 1823, and died Dec. 4, 1881, in Salt Lake City, Utah. She was married to Joseph L. Heywood May 29, 1841, in Beloit, Wisconsin; had six children, three sons and three daughters. She had followed one son and two daughters to the grave,

and two sons and a daughter live to mourn her loss.

My first acquaintance with this estimable lady was in 1842, in the city of Quincy, Illinois, not far from the time when she joined the Church of Latter-day Saints. On our first acquaintance a kindred feeling drew us together, and that congeniality which ever exists between kindred spirits has strengthened our love and union through a long and very intimate acquaintance. To our mutual gratification, a kind Providence so ordered that when we located in Salt Lake City our homes were on the same block, where we have lived near neighbors and dear friends twenty-eight years.

When, in February, 1866, we were organized into a Relief Society, (with the approval of our Bishop) I chose her as my first Counselor in the R. S. Board, and since that time we have worked side by side in performing the many labors and discharging the high responsibilities which devolved upon us, without a discordant feeling. At all times and in all emergencies, she has been a true friend and a wise counselor.

As a Society, in her we have lost a firm support; and the poor, a good Samaritan in sickness. She was an ever ready help in sorrow; her words were like soothing balm, and her presence always cheering. But words are too weak to describe her noble worth—language too faint to express the feelings of my heart. And oh, may God comfort the hearts of the bereaved children of that kind and affectionate mother.

In one of our Society meetings, a little previous to her last sickness, Sister Heywood made the request of her sisters that, should she pass away before us, we would sing "Weep, weep not for me, Zion," at her funeral. The request was complied with by the choir singing that beautiful hymn in a very touching and impressive manner, that came home to every heart; and who could help weeping? In all that large and crowded assembly apparently not one.

Of Sister Heywood it may well be said, "Blessed are the dead who die in the Lord." She had "fought the good fight, she had kept the faith," and had secured the blessed privilege of "coming forth in the morning of the first resurrection, crowned with glory, immortality and eternal lives."

MARINDA HYDE.

Truly a mother and a friend has fallen
Into the arms of calm and needful sleep!
A Saint has passed beyond these scenes enthralling!
And yet we cannot, cannot choose but weep.

We cannot sense the stern reality,
The inevitable end,
That she has passed to immortality—
That we have lost a friend.

Many will miss her gentle ministration,
Her counsel, true and kind;
The love that sensed another's situation,
And sought some balm to find.

The ready hand, the gleam of satisfaction
That she some good could do;
The nameless, yet the sweet and pure attraction,
That hearts towards her drew.

Rarely 'tis given unto creatures human
To far exceed her worth;
A faithful, patient, dear, devoted woman,
Too good to stay on earth.

Dark were the waters that her soul went under,
The storms through which she passed;
So frail her body, one can hardly wonder
She has succumbed at last.

And shall we think of her as dead? Nay; rather
That she has gone to rest;
Entered the mansions where our royal Father
Receives the faithful and the best.

EMILY HILL WOODMANSEE.

BIRTHDAY PARTY.

Friday, Nov. 25, 1881, was the 67th anniversary of Sister Rhoda A. Miller's birthday, wife of Bishop Reuben Miller; and the officers and members of the Relief Society of Mill Creek, wishing to express their respect for her as their president, and appreciation of her labors in the interest of the poor and other good works, arranged to give her a surprise party, and at 11 o'clock about one hundred of her friends met at the ward meeting house, and from there proceeded to the residence of Sister Miller. The party was under the direction of her counselors and the presiding teachers.

An address written for the occasion was read by the secretary, after which Sister Miller was presented with a picture of the Presidency of the Church and Twelve Apostles, with her name and age and the names of those who presented it in letters of gold.

The Bishop and Counselors being present by invitation, were called upon to make a few remarks. The Bishop said he hoped they were deserving of the respect shown them, it did him good to see the sisters. Spoke of his health, that his disease was one that might take him off at any time, and he was thankful that he had been faithful in this Gospel. He was very much affected and overjoyed by the presence of so many of the members of the ward, and felt to prize the picture very highly; he would not take a thousand dollars for it if he could not get another.

Counselor Alexander Hill made some very good remarks in honor of Sister Miller; said he had been acquainted with her a great many years, and had always found her a good, motherly woman, ready to assist the poor and needy.

Washington Lemon also made some very good and instructive remarks.

President R. A. Miller said the picture was very nice, but her sisters were more dear to her than anything else, and it made her feel good to see their happy faces, and she felt grateful to them for their good will, and felt to bless them all with peace and plenty.

We were then favored with some very melodious music from the Mill Creek band.

Tables were set with all kinds of delicious food furnished by the ladies of the party. The people were seated, and Bishop Miller pronounced the blessing. After dinner was over, all the food that was left (which was an immense quantity) was packed up and sent to the poor of the ward.

The whole affair was kept a profound secret from Sister Miller until the guests had assembled. The party was a complete success, and a good spirit prevailed throughout. In conclusion we say, God bless Sister Miller, and may her remaining days on earth be spent in the same noble and useful manner as her past life has been.

NELLIE SPENCER, Sec'y.

R. S., Y. L. M. I. A. AND PRIMARY REPORTS.

The ladies' regular semi-monthly meeting in the 14th Ward Assembly Hall, held Saturday, Nov. 5, was well attended. Minutes of the Y. L. M. I. A. and P. A. were read by the young secretaries, from the following wards: 21st, 20th, 11th, 8th and 10th P. A.; 3d, 11th and 19th Y. L. M. I. A.

President Herne made some encouraging remarks to the young secretaries; said she felt proud of them and the members of the Associations they represented.

Sister E. R. S. Smith occupied most of the time. She spoke of the many duties of the sisters, and the great necessity of living near to the Lord in order to perform them in a proper manner. Gave much counsel and instruction. Referred to her journeyings among the people. Spoke of the intention of the sisters to build a

woolen factory in Sanpete County. At the close of her address she blessed the sisters in a very impressive manner.

Sister Helen M. Whitney spoke of her experience in the past, her desire to be useful, the testimonies she had received, her early teachings, etc. The congregation sang "The Spirit of God," etc. Benediction by Mrs. E. B. Wells.

A. J. CROCHERON, Sec'y.

The meeting November 19 at the same place was also well attended. Reports of Y. L. M. I. A. were read from the 16th, 3d, 11th and 19th Wards; P. A. from the 10th and 19th Wards.

President Horne made the opening speech; commenced by giving a brief sketch of her recent visit to Wasatch Stake in company with Sister E. Howard, and related some incidents that transpired during their visits from place to place.

Sister Eliza R. S. Smith spoke of her journey through the Southern settlements, of the prosperity of the Saints and the good condition of the organizations. She had visited Payson, Spanish Fork and Santaquin; at each of these three meetings were held. At Goshen two meetings, at Springville and at Provo three, and after the other sisters returned she visited the Fifth Ward, Provo, in company with Sister Smoot. In all her labors she had been blest, and everywhere had found precious, good sisters. In closing her remarks Sister Eliza blest the congregation in the name of the Lord.

Sister Ellen C. Clawson gave a brief account of her trip to St. George, in company with Prest. Taylor and party, and a beautiful description of the Temple, and testified, as all do who visit it, of the peaceful, heavenly influence that pervades that holy place.

Sister Nancy A. Clark, President of Y. L. M. I. A. Davis Stake, occupied a few moments in speaking earnestly of the necessity of earning an exaltation, and other relative subjects. Sister Mary Davis made a few good remarks. Then followed reading of the minutes of a special meeting of the officers of Y. L. M. I. A. of Salt Lake City, held Nov. 12, at the residence of Mrs. B. W. Smith. Sang "Lord dismiss us." Benediction by Mrs. E. S. Taylor.

E. S. Taylor, Sec'y pro. Tem.

The semi-monthly ladies' meeting in the 14th Ward Assembly Rooms, Saturday, Dec. 3, was a very interesting one. Minutes were read from Y. L. M. I. A. and P. A. of several wards, followed by interesting and instructive speeches from Sisters Louie Felt, E. S. Taylor, E. Howard, J. Howe, E. C. S. Clawson, M. Steele and M. I. Horne. These meetings are a great benefit to the several organizations, for here expression is given to the best thoughts of the speakers in the most intelligent and able manner. Subjects are lucidly treated upon that are calculated to promote the growth of the institutions organized for the higher education of woman.

WASATCH.

The Quarterly Conference of the Relief Societies of Wasatch Stake convened in Heber City Hall, Nov. 11, 1881. Present on the stand were President Emma Brown and her second Counselor, Mary Daybell, Presidents of the Heber Ward Relief Societies, Y. L. M. I. A. and Primary Associations; also Prest. Hatch, Bishop Murdock, Patriarch Hicken and other brethren. We also had the great pleasure of having Sisters M. I. Horne and E. Howard to visit and talk to us during our Conference. After the usual opening exercises, minutes of the last Conference were read and accepted, also the reports of the various Relief Societies, Y. L. M. I. A. and Primary Associations, which were very favorable. The several presidents of branch societies gave verbal reports, which were very encouraging.

Sister Horne gave us some excellent counsel. Said the sisters should attend their meetings, it is their duty; they should be faithful in teaching their children the principles of truth, which, if adhered to, will make them honorable members in the Church and Kingdom of God. To see that our children are at home nights, not roaming about the streets learning things not calculated to improve their minds. Made many other suggestions intended to leave a good impression. Meeting adjourned until two o'clock p. m.

Afternoon session: Singing. Prayer by Bro. McGee. Singing. Verbal reports were then given by the several presidents of the Y. L. M. I. A. and Primary Associations. Sister Howard gave some good counsel; said we should always read good books, and pray to our Father that we may always have His Spirit to be with us to guide us in every action of our lives. Exhorted the sisters to educate their children in obedience and virtue, to read all good books, and entreated them not to send them to sectarian schools. Thought that mothers should encourage their sons when called upon missions, to be willing to respond. Spoke on plural marriage; said it was a right and true principle, and was revealed for the improvement, refinement and salvation of the human family. Told the sisters they should all be united in their faith and work together for the building up of the Kingdom of God, and not follow too much after the fashions of the world.

Sister Horne instructed the sisters to store up grain for the time of need. Said the Lord has blessed us thus far, and if we try to do right He will continue to bless us. Exhorted the mothers to train their children in the fear of God, and be punctual in sending them to the Primary Associations.

Prest. Emma Brown then thanked the sisters for coming to visit us. Conference adjourned for three months. Singing, "Praise to the man who communed with Jehovah." Benediction by Prest. Hatch.

MARY BRONSON, Sec'y.

AVIS M. BRONSON, Asst. Sec'y.

MANTI PRIMARY FAIR.

Our Fair was held in the Meeting House on Wednesday and Thursday, October 26 and 27. At ten o'clock on Wednesday morning the following brethren made some remarks: Brothers Brown, Kenner and Wareham. Sister Wareham, President of the Relief Society, also spoke a short time. Pres't. John Maiben was also present. After which the Fair was declared open by Sister Phoebe Maiben. There were present at the opening, the Presidents of both Primary Associations and their Counselors, also Stake President P. A., Phoebe Maiben, and her Counselors.

To begin and describe all that was exhibited would be impossible, as the sight was so grand. The first that drew our attention was a fine exhibit of pastry, made by girls belonging to the Association; in the midst of which was a stuffed fox, owned by Brother Wm. A. Cox. There was a nice web of cloth, spun by a girl aged twelve years, and woven by another aged fourteen years; a grand display of mottoes, worked by girls of both Associations; a hood and muff, made by a girl aged fourteen, were much admired; there was a good show of rugs and quilts, and many other useful articles; one quilt was donated to the Temple. The boys were not behind, either; potatoes, corn, beets, squash and fruits were in abundance; a covered footstool, garden rakes, a door, hatchet, and several other like things, were made by boys from eight to fourteen years of age. Sister Welbye exhibited some cocoons, which shows that the sisters are working at the silk industry. The most of the articles exhibited were useful, although the ornamental showed well too.

The general feeling expressed by the older folks toward the Fair was good. The little folks of the Association are happy to say it was well patronized, as we were able to donate ten dollars to help build the Tabernacle; the rest being divided between the two Associations.

GEORGE SCOTT.

LEAPYLA Teacher Hooker took part in the discussions of the Social Science Association which convened at Saratoga in September.

FROM THE SANDWICH ISLANDS.

KOLOA KAUAI, Nov. 14, 1881.

I left Laie two weeks last Friday and came to Honolulu with the other brethren and about one hundred of the natives; besides there were about forty went by steamer. We left Laie at 6:30 o'clock, and rode over to Kahana for breakfast, according to previous arrangement, arriving there at 8 o'clock, and after partaking of the fat things of Kahana, we rode on to Hakipuu; got there at 10, where we were invited in again, but not knowing of this before, rode on to Kaneohe for dinner. There we had the best native meal that I ever partook of; it was mostly Haule food, pies, cake, chicken and the like. The natives had their dinner out in a bowery that had been built for the occasion.

After dinner we resumed our journey, arriving at Honolulu about three o'clock. We all rode into Honolulu in double file, Prest. H. H. Cluff and our brethren leading. It was quite a show. The next day our Conference began. After our afternoon meeting was out we all went down town, and while there the steamer was signalled. If the town was ever in a bustle it was then, for the King of the Islands was on the steamer, and arrangements had been made to form in procession and escort him to the palace. They were not expecting him until Monday, and had not got everything arranged as they wanted it; but we all gathered as quickly as possible and formed in procession, and as he passed up the street we all fell into line and marched up to the palace. * * *

Sunday we resumed our Conference again, and on Monday they had the former procession over, as the other was arranged in such a hurry that the committee was not satisfied. We arranged again according to programme, and passed by the doors of the palace, and gave three cheers for King Kalakaua. Our banner was the Eastern and Western hemispheres, with the inscription, "Welcome home, our beloved David, King, Circumnavigator Laie Colony." This was the large one. The next was a beehive with native inscription upon it. The Relief Society had a banner also, giving the object of the institution. Our people turned out well, and we made a good showing. In the evening there was a torchlight procession by the fire brigade. It was grand, reaching three blocks. Every one had a torch in his hand, and the engines were all decorated with lights. There are different nations in the fire company; the whites had one, the natives one, and the Chinamen one. There were flags all over the streets, through which the procession passed, and a number of fine arches, reaching from one side of the street to the other were decorated in the finest style with flags, ferns and boughs of different kinds. The Chinamen had a very fine arch; it was on a corner, and started from each of the four corners of the blocks. It was nicely arranged with gaily colored prints of every description, and wreaths of flowers, ferns and shrubs, and a great many Chinese lanterns all over it, and a very large one that revolved in the centre, which cost \$150; on each side of it was hung the picture of His Majesty, about 13x16, and mottoes of greeting, on every side. Farther up the street was another, not so gay and showy, but neat and grand. It represented the different countries the King had visited, and a large ship on the ocean on one side of it and the cars on the other. His soldiers made a grand military display, also the brass bands; the musicians play as well as any I ever heard, that is the old band—this was the first appearance of the younger band before the public. They are all boys that would never go to school, so they were made musicians of. The laws are quite strict in regard to attending schools in this country, but are not so particular whether the children learn or not; but they

are obliged to go, or the officers are sent after them.

* * * I spent my 22d birthday on Laie. In the forenoon I was at work down at the mill, but in the afternoon we that were not working took a ride up in the gulch, and got some of the finest oranges I have ever seen. We brought down about a bushel, then took a sea bath, and about 7 o'clock Benjamin Cluff and Bro. Knell came down and told me that they wanted me at Prest. Cluff's. When I arrived there I found a native meal spread on the floor in native style. It had been done in honor of my birthday. Bro. Cluff said as this was my first birthday on the islands, he thought a native meal would be as appropriate as anything; I must say I enjoyed it. The table was laid out in the following manner: at the head of the table was a dish of poi, and at the foot a dish of pork, nicely cooked; there was also one of raw fish and one of beef, also some young onions. This is a great variety for a native meal. Bro. Cluff gave me a nice silk handkerchief, and Sister Cluff a book, "The History of the Normans in Europe."

These extracts are from a private letter written by a young Elder to his parents.

ON MARRIAGE.

As woman's voice is being heard on various subjects, I thought I would throw in my mite with others of my sisters. It seems that the subject of marriage is of great importance to the youth of the Latter-day Saints, as well as those more advanced in years. It is one of the greatest ordeals placed upon man and woman. Let us pause and consider, ere it is too late, while we have the opportunity, and teach it to our children, for as the twig is bent the tree is inclined. Let the youth of the Latter-day Saints understand that God has authority on earth to marry, that will stand through time and all eternity. An instance of the uncertainty of life has brought to my mind many reflections. How careful we should be not to neglect those ordinances which it is our privilege to perform while living here on this earth. Life is uncertain, and the duties of to-day should not be neglected. We, as mothers in the Kingdom of God, should do all we can with the rising generation to make them understand that those ordinances pertaining to marriage should be performed here in the flesh, in order to secure eternal life and exaltation; for we are told by our Savior, there is no marrying or giving in marriage in the world to come. Let the Saints appear beyond the veil with the proper wedding garment on; that will permit them to pass by the angels and enter into their glory.

We had some very interesting remarks from Apostle M. Thatcher and others here on this subject, on the occasion of the funeral of Joel A. Hinckley. His untimely death has cast a gloom over this community, and we deeply sympathize with his bereaved wife and friends.

MARY HAWKS.

CORRESPONDENCE.

DEAR EDITOR:—We have been favored with a visit from our honored and esteemed President John Taylor, and company. They were the guests of President Erastus Snow, who had just returned from an arduous trip to Arizona. It was a time of rejoicing, as this is the first time we have had the pleasure of Prest. Taylor's company for four years; hope to have more such visits, though we know "it is a hard road to travel," but a change does us good sometimes, if it is not of the most agreeable character, and makes us appreciate the good roads. After remaining here a few days,

the President and party left to visit the settlements up the river, and return home by way of Kanab.

President Minerva W. Snow, with her Counselor, Anna S. Ivins, accompanied them as far as Rockville, where they held meetings with the Relief Societies, also at the settlements they passed through on their way home; found all doing well.

All is peace and quiet here, with little to vary the monotony of every-day life. The weather is delightful, and were it not for the freezing at night, we would hardly realize that winter is approaching. The days are warm and pleasant, no rain or snow, either of which would be acceptable, as the dust in the streets is several inches deep.

Work is still going on in the Temple, which keeps many busy, but it is truly "a labor of love," and brings with it a satisfaction that we are doing that for the dead which they did not have an opportunity of doing for themselves.

With kind regards, I remain your sister in the Gospel,

E. BENTLEY, Cor. Sec'y.
St. George, Nov. 26, 1881.

LETTER.

October 29, 1881.

EDITOR WOMAN'S EXPONENT:

Dear Madame—At the next Washington Convention it is intended by the N. W. S. Association to make an unprecedented effort to command the attention of Congress, and to secure from that body the passage of certain bills.

Never has there been so favorable an opportunity to present our grievances, never so flattering a prospect of securing their redress. The question of woman's political status has become an issue in many of the States. From at least one-third of the States representatives and senators will go up to the National Congress conscious that their constituencies will be called upon to decide some point of the suffrage question at home within the next twelve or twenty-four months.

With this knowledge, before going to Washington they must already have given some thought to the problem of woman's relation to the Government, and they will thus in a measure be prepared for its consideration.

It is to be hoped that the proposition for a XVIth Amendment will be passed by the present Congress, as sixteen years have elapsed since we first made our demand for National Protection. Whether to be passed or again rejected, such a proposition will, without doubt, be submitted. It is moreover certain that an attempt will be made to secure the appointment of a standing committee in both houses, whose business it shall be to consider the petitions and demands of women citizens.

That the coming Convention may be so wisely managed as to secure from Congress the justice above indicated, it is desirable that a committee of leading suffragists, representing the different sections of the country, be sent to Washington a fortnight preceding the date of the Convention, to do the preliminary work necessary to the best success of the meeting. Before beginning their work at Washington it is desirable that the committee have reliable data as to the attitude of each member of Congress toward the Sixteenth Amendment and the Standing Committee. We therefore request you, either by correspondence or by personal interview with the Delegate from your Territory, to secure such a knowledge of his views as will enable you to fill out the enclosed set of blanks. As it will be the duty of the Chairman of the Executive Committee to collate the information thus obtained, please forward the blanks to her address (May Wright

Sewell, 405 North Pennsylvania street, Indianapolis, Indiana).

Upon the data to be thus secured, our success this winter at the National Capital very largely depends. Every report should be in Mrs. Sewall's hands by December 15.

Begging you neither to neglect nor delay a response to this appeal, we are, most cordially,

Yours for Equal Suffrage,
ELIZABETH CADY STANTON,
President N. W. S. A.
SUSAN B. ANTHONY,
MATILDA JOSLYN GAGE,
Vice Presidents at Large.
RACHEL G. FOSTER,
Corresponding Secretary.
MAY WRIGHT SEWALL,
Chairman Executive Committee.

MOTHERS VERSUS DIPHTHERIA.

In the life of watchfulness and care to which mothers are called, there is no foe so dreaded as diphtheria. His approaches are so stealthy, his coming so unexpected, that almost without warning, his cruel hand is at the throat of the victim, and the tenderest love, the most watchful care, the greatest skill, are often powerless to loosen the fatal hold. Scientists tell us that this disease is a poisoning of the blood; now the blood may be poisoned either by bad food or bad air. Bad food I do not believe to be very common in this land of plenty; good bread is the rule, and good meat is found occasionally in nearly every home. Many mothers oversee with great care the diet of their children; the nourishing oat-meal porridge and pure milk are carefully supplied, and few are the children accustomed to any variety of food, who do not see on some tempting dish the ban of mother's disapproval. She takes the same care to supply pure air; rooms are often aired, and any intrusion of sewer gas, or anything else of a hurtful nature, is vigilantly guarded against in the home.

But there her power ends; her children spend a large proportion of their waking hours in school, but the tender care which elsewhere surrounds them day and night cannot enter those crowded portals. Nowhere is that care more needed. Enter the schoolroom which the city provides for your little ones, near the close of the session; as you open the door, coming from the pure outer air, you almost gasp for breath. Here are perhaps sixty little children, many of them wearing clothes not only soiled, but filled with the mingled odors of their poor homes, and their bodies, perhaps never thoroughly bathed since their babyhood. What a volume of pure air it must take to replace that, poisoned by the impurities thrown off, not only by such bodies, but by sixty pairs of lungs! One large schoolhouse in Boston, Chauncy Hall, justly claims to be thoroughly ventilated; but this result is accomplished at such a large expense, that we can hardly expect the system to be employed in the public schools. A celebrated writer on sanitary subjects is quoted in the *Journal of Education* as saying that children ought never to be kept through an entire session in one room; the air becomes in a short time unfit to breathe. I know that efforts are made to keep the air pure by opening windows at intervals, but such means cannot accomplish much where the rooms are so crowded. In addition, the presence of water-closets in the basement is sometimes quite evident to the visitor upstairs. In my own neighborhood, an epidemic of diphtheria was traced directly to the defective sanitary condition of a primary school house; the condition of the building was improved; but homes made desolate, and parents' hearts sorely wounded, remain to bear witness to the evil. I once saw a class of little children leaving school at the end of the afternoon session; among them I recognized a dear child,

an only daughter and the idol of her home; her face had an unhealthy flush, and as she walked slowly homeward in the declining light of the short day, I wished that instead of being confined all day in the close school room, she might be playing out of doors in the fresh air. In a few weeks I heard the story of her death from diphtheria, accompanied by an expression of wonder that that disease should have attacked her in her healthful home; but the cause did not seem so mysterious to me.

But not only should the air in the school room be pure, but children should be confined there fewer hours. A wise physician, who had attended a little boy through a long attack of illness, impressed upon his mother, when he began to recover, the necessity of his being much in the open air. "But," objected the mother, "he is subject to sore throat, would it be well to send him out in all weather?" "If the weather is very bad, it may be necessary to keep him in a day, but let him be out all the more the next day to make up for it." So often was this advice repeated, that the mother could not but follow it, and now the boy in his eighth year is stout and strong, careless of fatigue, throwing off easily any cold or slight indisposition; he has never been to school a day in his life, but spends an hour a day by his mother's side learning his simple tasks, and nearly all the rest of the day is out of doors. How different it is with a child who is sent to school before the sun is very high, in these short winter days. He must be in his seat, and, with the exception of the intermission for dinner, is not released until the sun is near its setting. Surely our young children need more play-time out of doors.

Another thing closely affecting the health of children in school is the amount and kind of study required from them. I am told that children between six and seven are expected to answer promptly such questions as this: "Add two-thirds of six and three-fourths of eight." A mother reports to the *Journal of Education* the really appalling task her daughter was required to commit to memory at home; and mother of a young girl in the higher grades does not feel the natural anxiety for her daughter's health, at that critical age very much intensified by the mental work and nervous worry caused by her efforts to keep up with her class?

Mothers, are you contented to have no voice in determining measures and methods which so much affect the health of your children? Will you give up entirely to a body of men, whom you have not chosen; that responsibility which you would be jealous of giving up even to the child's nearest friend next to yourself? Have you not interest enough in these vital questions to take the trouble, and submit to the small expense of voting for school committee? With the united vote of the women, what might not be done for the schools? A board of men and women might be chosen who would care for the children as they never have been cared for, and never can be cared for otherwise; but the number of women now voting is too small to be felt.

F. E. B.

—*Woman's Journal.*

MISCELLANEOUS.

MOTHER OF PEARL.—Mother-of-pearl is chiefly obtained from the pearl oyster—*Melagrina Margaritifera*—which is found in the Gulf of California, at Panama, Cubagua, Ceylon, Madagascar, Swan River, Manila and the Society Islands. The black-lipped shells from Manila are most highly prized. The Society Islands furnish the silver-lipped sort, and Panama the "bullock" shells. The peculiar and varied tints exhibited by mother-of-pearl is due to the structure of its surface, which, owing to

the great multitude of minute grooves upon it—often many thousands to the inch—decomposes the light that falls upon it and reflects different hues.

SLEEP FOR CHILDREN.—There is no danger that children can sleep too much. The old proverb, "He who sleeps eats," is illustrated in those little ones who sleep most. Wakeful children are almost always peevish, irritable and lean. If they can be induced to sleep abundantly, they are quite likely to become good-natured and plump. Their sleep should be as much during the hours of darkness as possible, and therefore it is better that they should go to bed before sunset to have their sleep out, than to lie long after sunrise in the morning. It is well to let any healthful growing child or young person sleep until he wakes himself, and give him such variety and amount of out-door exercise as shall make him glad when bed-time returns.

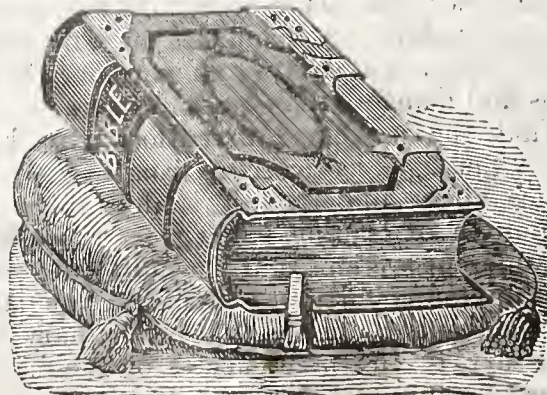
IGNORANCE.—Probably there is no quality more efficient in dispelling ignorance than the courage which dares to confess it. The child learns fast, simply because he has no self-conscious fear of being thought uninformed. He asks all manner of questions without any qualm of misgiving, and exposes his own deficiencies without any feeling of shame or distress. It is by his free and eager inquiries that he improves so rapidly. Were he afraid to show his ignorance, no one could help him out of it. The enforced school lessons would comprise nearly the whole of his education, and even they could not be adapted to his individual mental needs. As it is, every genial and kind-hearted person with whom he comes in contact is interested in adding to his stock of knowledge. The same privilege might be enjoyed by the adult, did not a feeling of shame prevent him from seeking knowledge in the same natural and simple way. But, as the years pass, he comes to feel that the confession of ignorance will expose him to ridicule, or contempt, or censure, and he therefore hides it under whatever pretext he can find.

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